GOVERNMENT OF KARNATAKA

ANNUAL REPORT

OF THE

DIRECTORATE OF ARCHAEOLOGY AND MUSEUMS IN KARNATAKA

FOR THE YEAR 1930

WITH THE GOVERNMENT REVIEW THEREON

PREFACE.

In the preface to the last volume of the Annual Report published by this department, some of the special features which I hoped to introduce into the new series were mentioned. This volume is the second of the new series. In addition to the usual notes on epigraphs, manuscripts, coins, ancient sites and monuments, detailed studies of some of the latter are published. But in the case of large monuments, like those of Halebid, the volume of the notes is so heavy that only some extracts have been printed. Full and detailed studies of these great works of art will be published in the special monographs on architecture in Mysore for which materials are now being collected.

It is regretted that it has not been possible to issue a second instalment of the report on the Chandravalli excavations along with this volume. Since the finds yielded by the excavations are very numerous, and the resources of the office limited, the study of the antiquities collected therein could not be completed.

A word of explanation is necessary about the delay in the publication of this report. Owing to the general economic depression and all-round retrenchment, the question of publishing a very short and mainly administrative report was raised and considered. But ultimately, Government were pleased to permit the continuation of the new series in its present form. This report was sent to the press as soon as a sufficient printing grant was available to the department. For the past delay, it is proposed to make up by publishing the reports, which are in arrears, in rapid succession.

I may be permitted to express my sincere thanks to the authorities of the Mysore Government Press, Bangalore, for their co-operation in bringing out these reports in an improved and attractive form and for undertaking to print them expeditiously, and to the Indian Photo Engraving Company, Calcutta, for making a large number of blocks for us. I am specially indebted to the Assistants and other members of the staff of the Archæological Office for their ungrudging help.

My thanks are also due to the scholars and journals who have expressed their opinions on the previous report in highly appreciative terms and given numerous suggestions for future work.

M. H. KRISHNA,
Director of Archæological
Researches in Mysore.

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A NOTE ON THE REPRINT

Dr. M. H. Krishna introduced a new series of Annual Reports from the year 1929. These reports contain detailed description of the antiquarian remains in the erstwhile Mysore State, classified under different sections like ancient monuments, numismatics, manuscripts and inscriptions. Dr. Krishna and his team have travelled extensively in the entire State-when no proper transport system was available-and recorded a treasure of information for posterity.

These Annual Reports were out of print for several decades and there is a great demand for them now. On the occasion of the Birth Centenary Celebrations of Dr. Krishna, the Directorate of Archaeology and Museums has decided to reprint the Annual Reports edited by him to give a fitting tribute to Dr. Krishna, a doyen of Indian Archaeology. To begin with, the Annual Reports for the years 1929, 1930, 1931 and 1932 are reprinted.

M/s. Marketing Consultants and Agencies Ltd. have neatly printed these reports. I am grateful to Mr. T. R. Subramanian, Managing Director, and his staff for completing the printing in a short time.

Date : 12-10-1993
Place : Mysore

(D. V. DEVARAJ)
Director of Archaeology & Museums

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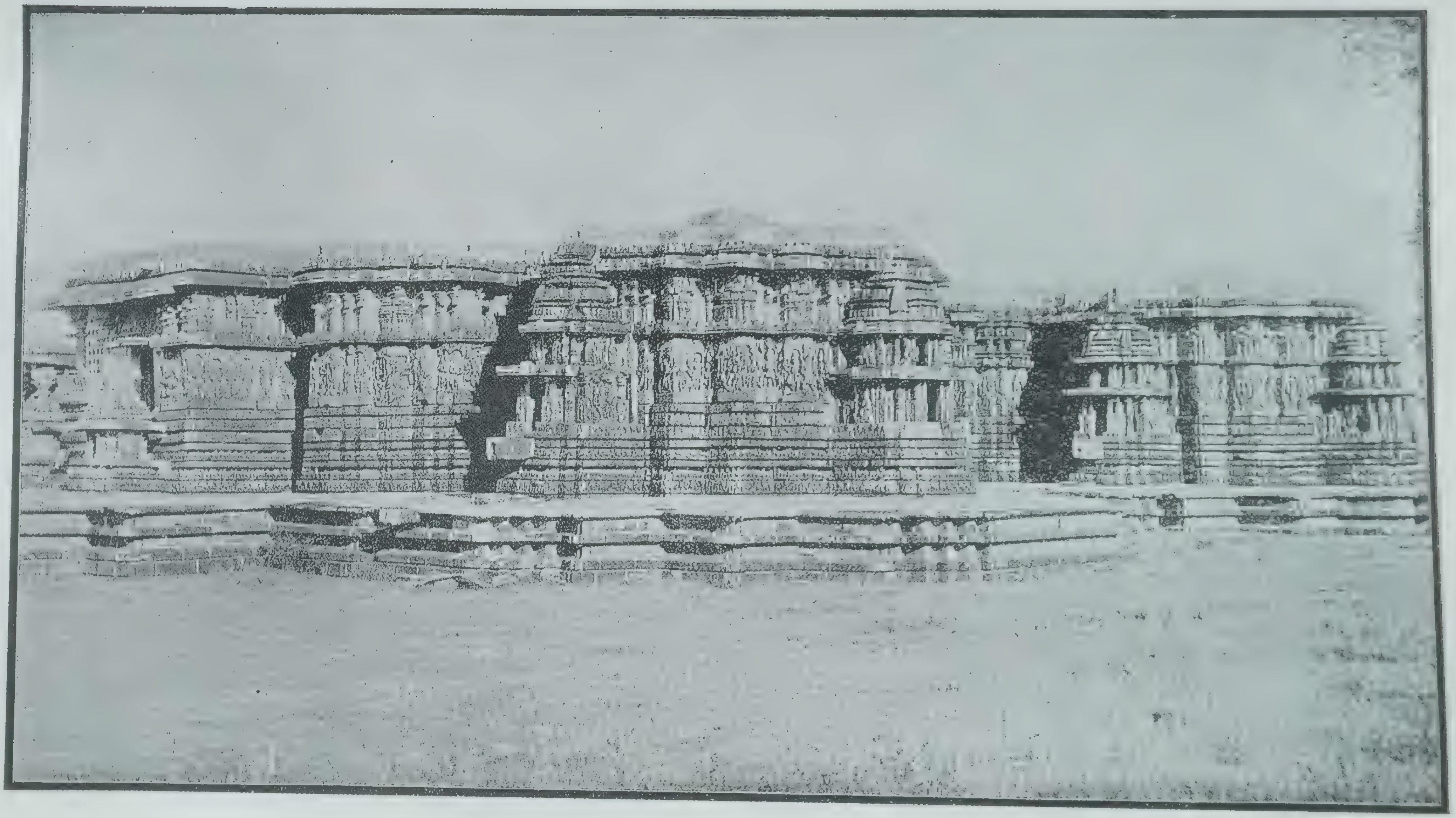

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Mysore Archæological Survey.]

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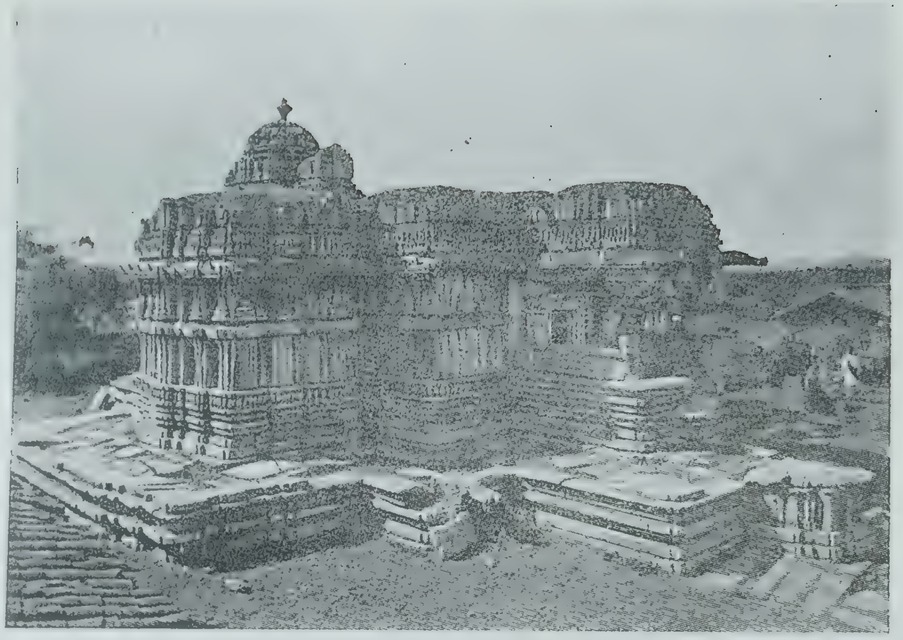

1. LAKSHMINARAYANA TEMPLE ADAGUR—
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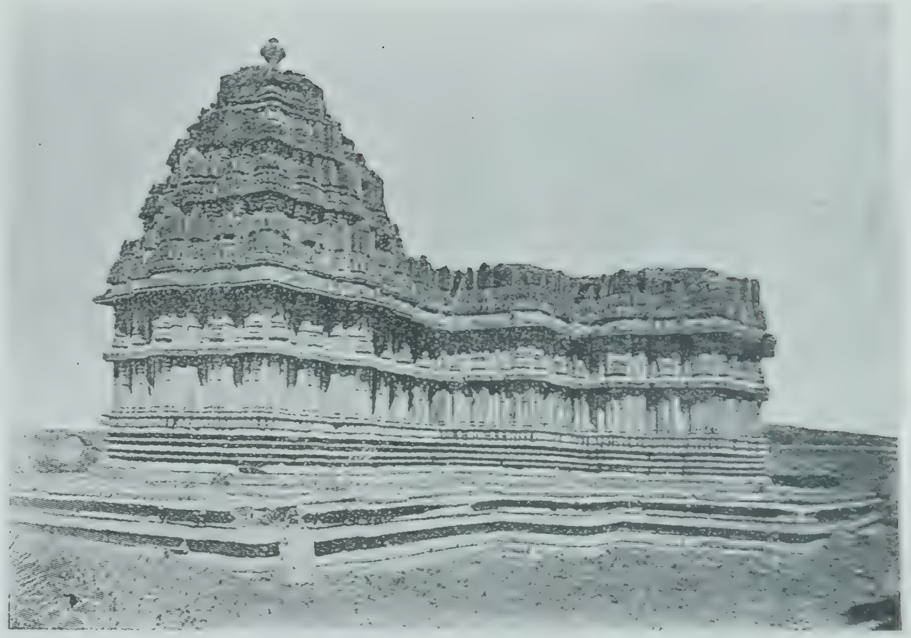
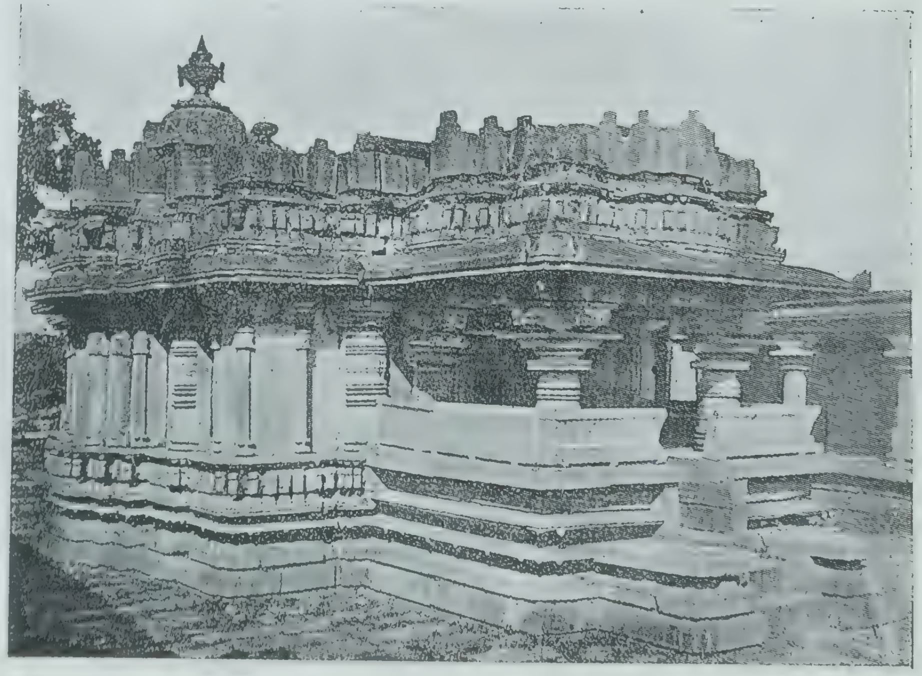
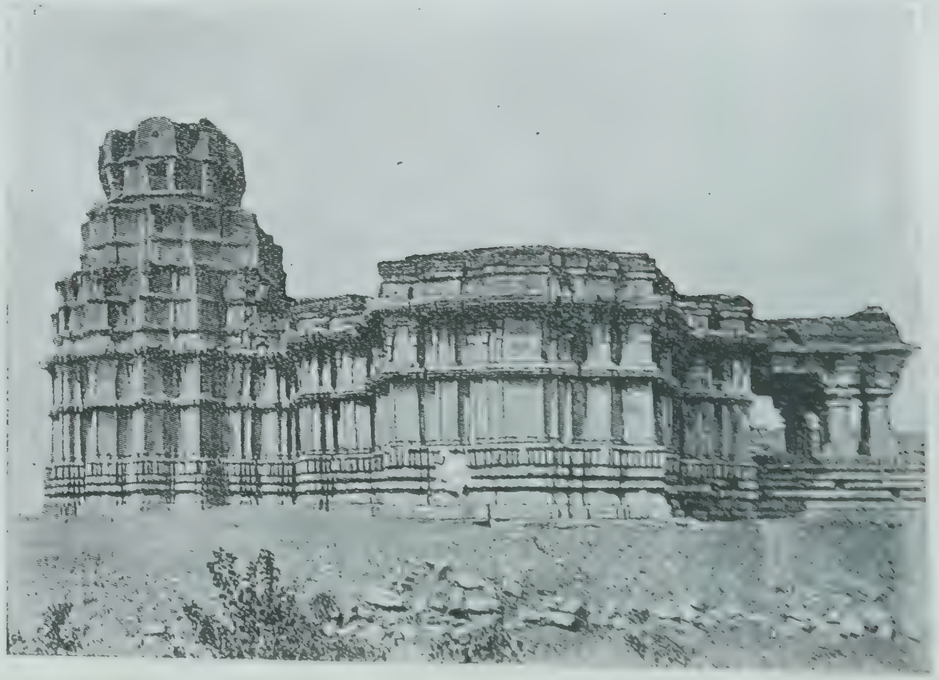


2. LAKSHMINARAYANA TEMPLE, ADAGUR—
VIEW FROM SOUTH-WEST (p. 4).



3. JANARDANA TEMPLE, ANEKERE—VIEW FROM SOUTH-EAST (p. 5).



4. NARAYANA TEMPLE, ANE-KANNAMBADI—SOUTH VIEW (p. 3)

Mysore Archæological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1930.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M.A., D. LIT. (Lond.), continued to be part-time Director of Archæology in addition to his own duties as the Professor of History at the Maharaja's College, Mysore. There was no important change in the staff.

Tours.

The Director toured in parts of the Kolar, Bangalore, Mysore, Chitaldrug, Shimoga and Hassan Districts in connection with the conservation and study of ancient monuments and also for collecting archæological data and for noting sites suitable for excavation. The Assistant to the Director toured in parts of the Tumkur, Shimoga and Mysore Districts and collected many interesting inscriptions. The part-time Travelling Pandit also collected a few inscriptions and some copper-plate records in the Tumkur and Hassan Districts. The Architectural Assistant surveyed several new monuments in the districts of Hassan and Kadur.

Monuments.

The number of monuments newly surveyed during the year was about 15 including a fine star-shaped three-celled Hoysala temple at Ane-Kannambadi in the Hassan District. The ancient sites and monuments at Siddapur in the Molakalmuru Taluk, and those at Halebid in the Belur Taluk and the temples at Arsikere were studied in detail.

Epigraphy.

The total number of inscriptions collected during the year was more than 100 and included some important stone and copper plate records of the early Western Gaṅgas. One of these throws interesting light on the relations of the Gaṅgas with the Pallava Empire; another is the useful stone inscription tracing the succession of Gaṅga rulers; and a third gives valuable information on early Gaṅga history.

Manuscripts.

The manuscript of the Hyder-nâma was examined and a detailed note prepared on it, in comparison with Wilks' History of Mysore.

Publications.

During the year, the Index to the Annual Reports of this department for the years 1906-1922 was printed and made ready for publication. The Annual Report for the year 1928-29 was prepared and sent to the press.

Excavation.

Of the special schemes carried on by the department during the year, the work of excavating the ancient site of Chandravalli near Chitaldrug was continued, and more than a thousand interesting antiquities were collected and brought to Mysore for study. Trial excavations, conducted near the Aśôkan inscriptions at Siddapur in the Molakalmuru Taluk, disclosed the existence on that site of four inhabited layers ranging back from the Châlukyan times through the Mauryan and prehistoric periods to the microlithic age, dating back, perhaps, to about the fourth or fifth millenium B. C. Further excavation in this field promises to be of great value. Trial diggings at Kittûr in the Heggaddevankote Taluk of the Mysore District revealed the fact that buried in the fields near the village there are ruined brick structures which are probably the remains of Kîrtipura, the capital of the ancient kingdom of Punnâḍ.

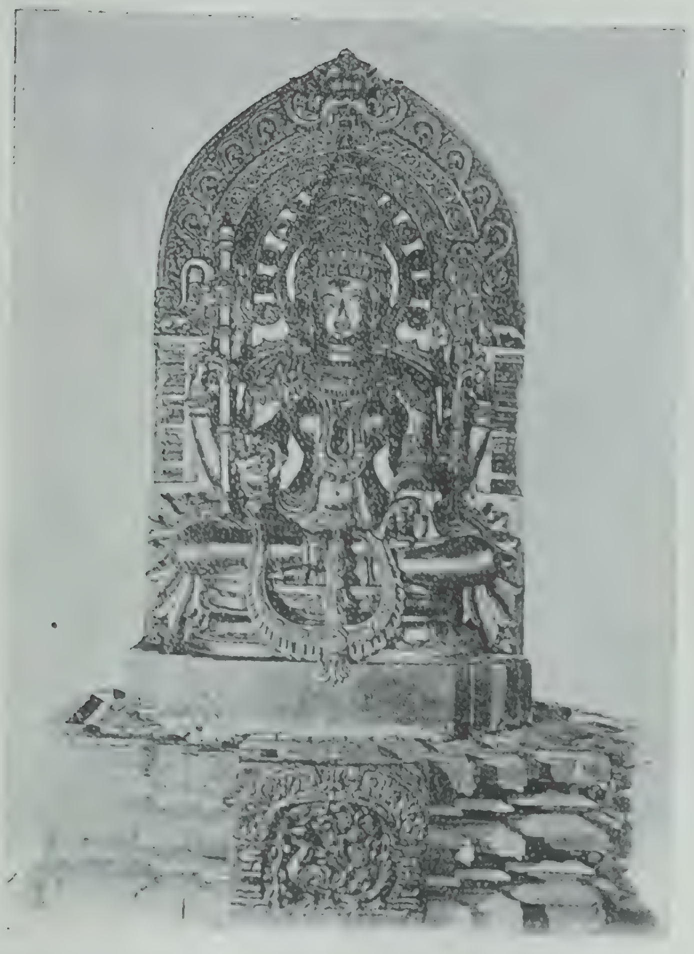
The preparation of a monograph on Châlukyan Architecture in Mysore made steady progress, many valuable drawings and ground plans being prepared and detailed descriptive notes being taken.

The University arranged to house this department in the western part of the Jubilee Hall, the eastern part being given away to the Oriental Library. The Museum was transferred to the large room in the western wing and rearranged.

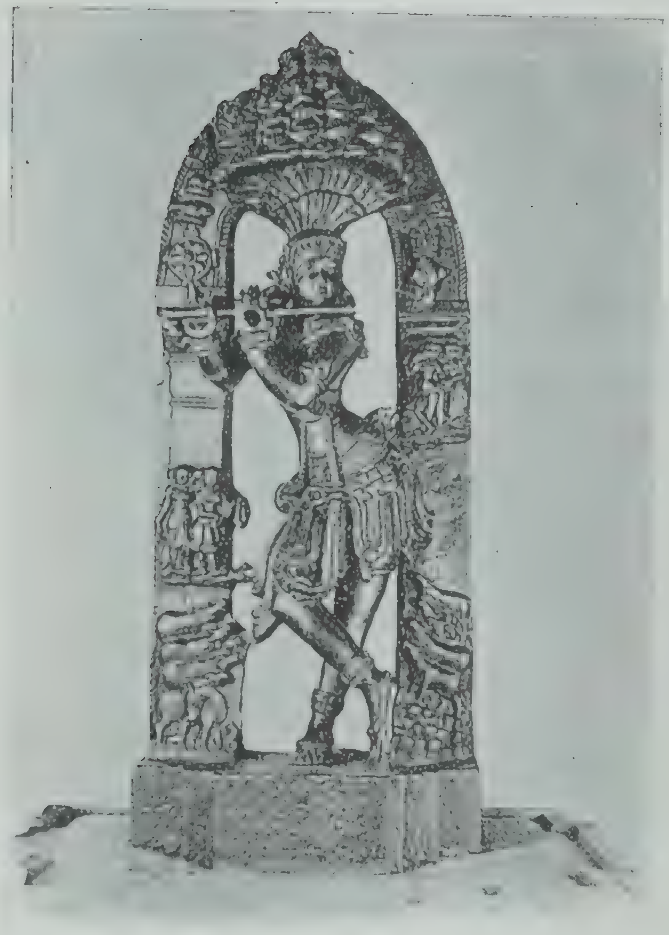
Conservation.

During the year, Government Orders were received arranging for the co-operation of the Director of Archæology and the Consulting Architect to the Government of Mysore in the work of conserving the ancient monuments in the State. The respective duties of the two officers were defined.

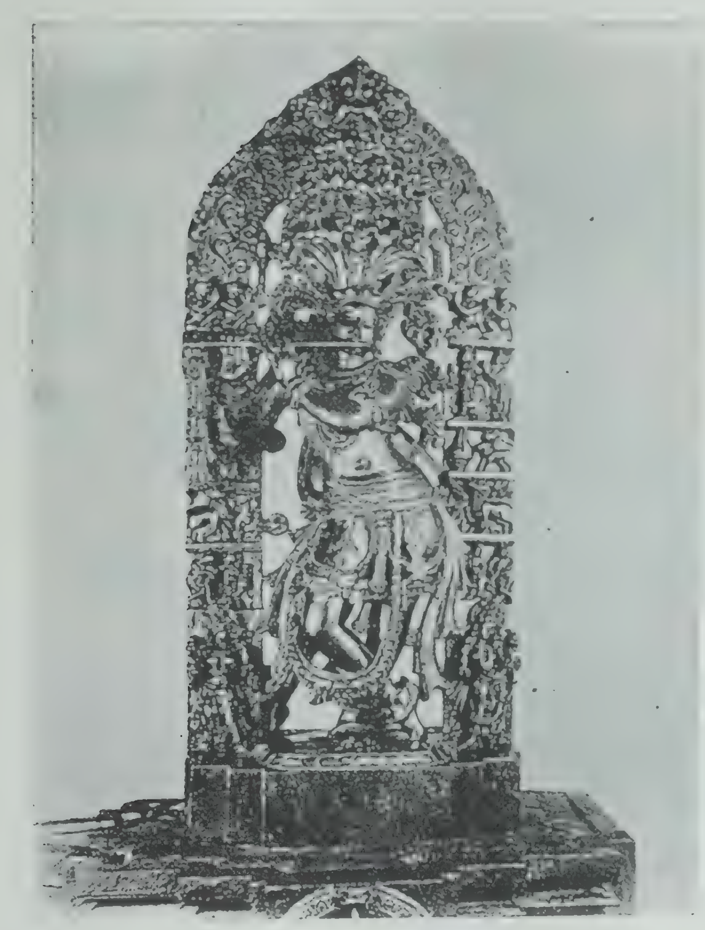
Notes were submitted separately from time to time about repairs to a number of monuments.



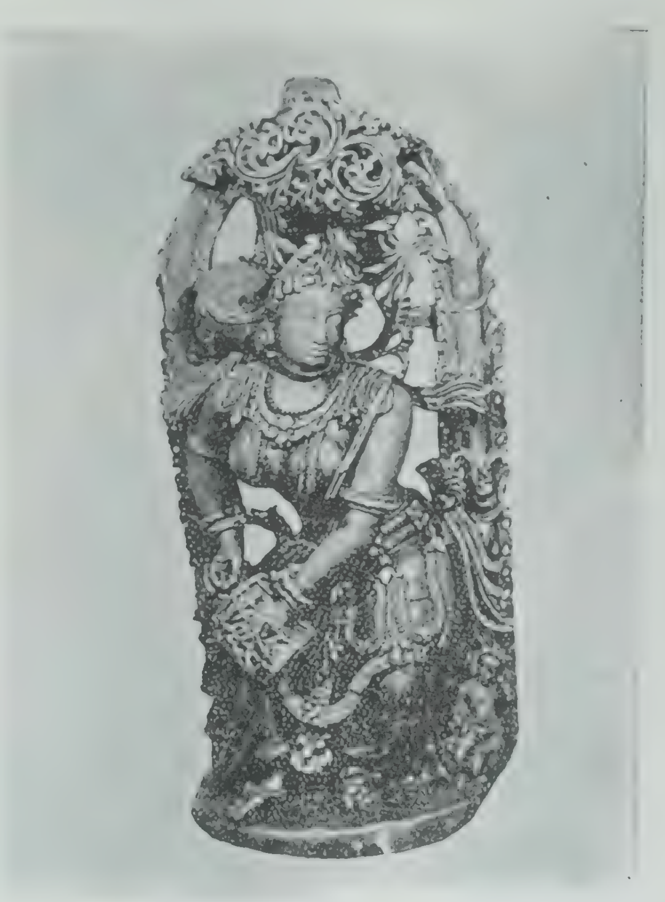
1. SARASVATI, LAKSHMINARAYANA TEMPLE, ADAGUR (p. 4).



2. VENUGOPALA, LAKSHMINARAYANA TEMPLE, ADAGUR (p. 4).



3. VENUGOPALA, NARAYANA TEMPLE, ANE-KANNAMBADI (p. 3).



4. LADY DRUMMING, CHAMUNDESVARI TEMPLE, UNDIGANAL (p. 7).

PART II—STUDY OF MONUMENTS AND ANCIENT SITES.

ÂNE KANNAMBÂḌI.

Narayana Temple.

This village is about 15 miles south of Holê Narasîpur Town. Tradition says that in the ages gone by an elephant roamed about in the forest nearby in search of water and found it here in a pond called *ânegunḍi* near the village, which is still pointed out as the place where it quenched its thirst. The Srî Nârâyana temple situated in the village is a very good example of the early Hoysala style and may be roughly ascribed to the first quarter of the 12th century in the absence of more definite data to decide its date (Plate II, 4). It was reported that a copper plate grant was found in the village about 12 years ago and was taken away by one Narasimhia of Galigekere. Perhaps, that would have thrown some light on the age of the temple. The temple faces east and consists of three *garbhagṛihas*, one *navaraṅga*, one porch, and a *sukhanâsi* between the *navaraṅga* and the main cell. (See Plan on Plate IV.) The peculiarity of this structure is that the main cell has a star-shaped plan of sixteen points as in the case of the temples at Arsîkere and Bêlûr, while the other two cells are of the usual rectangular shape. The design of the temple is simple, there being no carvings on its outer surfaces as in the temples of Bêlur and Arsîkere. A later brick gôpura, ugly and now in ruins, mars its beauty to a considerable extent.

Interior.

The pillars of the *navaraṅga* are circular in shape and well carved. Those of the porch are fluted and nicely polished. The ceilings of the *navaraṅga* are of two types: the central ceiling and those at the four corners are deep with elaborate patterns, while the remaining four are flat with rosettes. The ceilings of the *garbhagṛihas* and *sukhanâsi* are also flat and adorned with flowers. The ceiling of the porch, however, consists of a plain slab of stone.

Images.

The main image is that of Kêśava, five feet high, standing on a Garuḍa pedestal of about two feet in height. The figure holds in its four hands clockwise[1]: padma, śaṅkha, chakra and gadā.

The northern cell enshrines a seated figure of Narasimha holding chakra, padma, gadā and śaṅkha, with the goddess Lakshmî sitting on his left lap. The south cell contains an image of Vêṇugôpâla which is in every way similar to the image found in Belavadi, Chikmagalur Taluk (Plate III, 3). Images of Nammâḷvâr and

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[1] Throughout these notes, whenever the symbols held in the hands of an image are described, they are mentioned in a regular order, commencing with the front right hand and running clockwise.

Râmânujâchârya are kept in the sukhanâsi and those of Mahishâsuramardinî and Vighnêśvara in the navaranga. All these images are fortunately intact and in a good state of preservation.

A new inscription stone was discovered in front of the village gate. It contains only a few lines which are quite illegible.

AḌAGÛR.

This village is about four miles to the east of Halêbîd. Its original name was Vuḍugūru and it was once very flourishing.

Lakshminarayana Temple.

The Lakshmînârâyaṇa Temple in the village is a trikūṭāchala in the Hoysala style (Plate II, 1 and 2). It consists of three *garbha-gṛihas*, one navaraṅga and one porch with a sukhanâsi between the navaraṅga and the main cell. The temple stands on a platform, four feet high, which follows the contour of the plan of the temple. From an inscription found in the temple (*Vide* Ep. Carn. Bêlur Supplt. 376), it can be presumed that this temple must have been erected in the 11th century A.D.

The ceilings in the temple are well carved and the stone tower over the main cell is well preserved and surmounted with a stone finial. The outer surface of the wall is not carved with images; nor are there any elaborate carvings in the interior either. The navaraṅga has polished pillars and two niches, the one on the right containing an image of Nammâḷvar and that on the left a few loose Nâga stones.

Images.

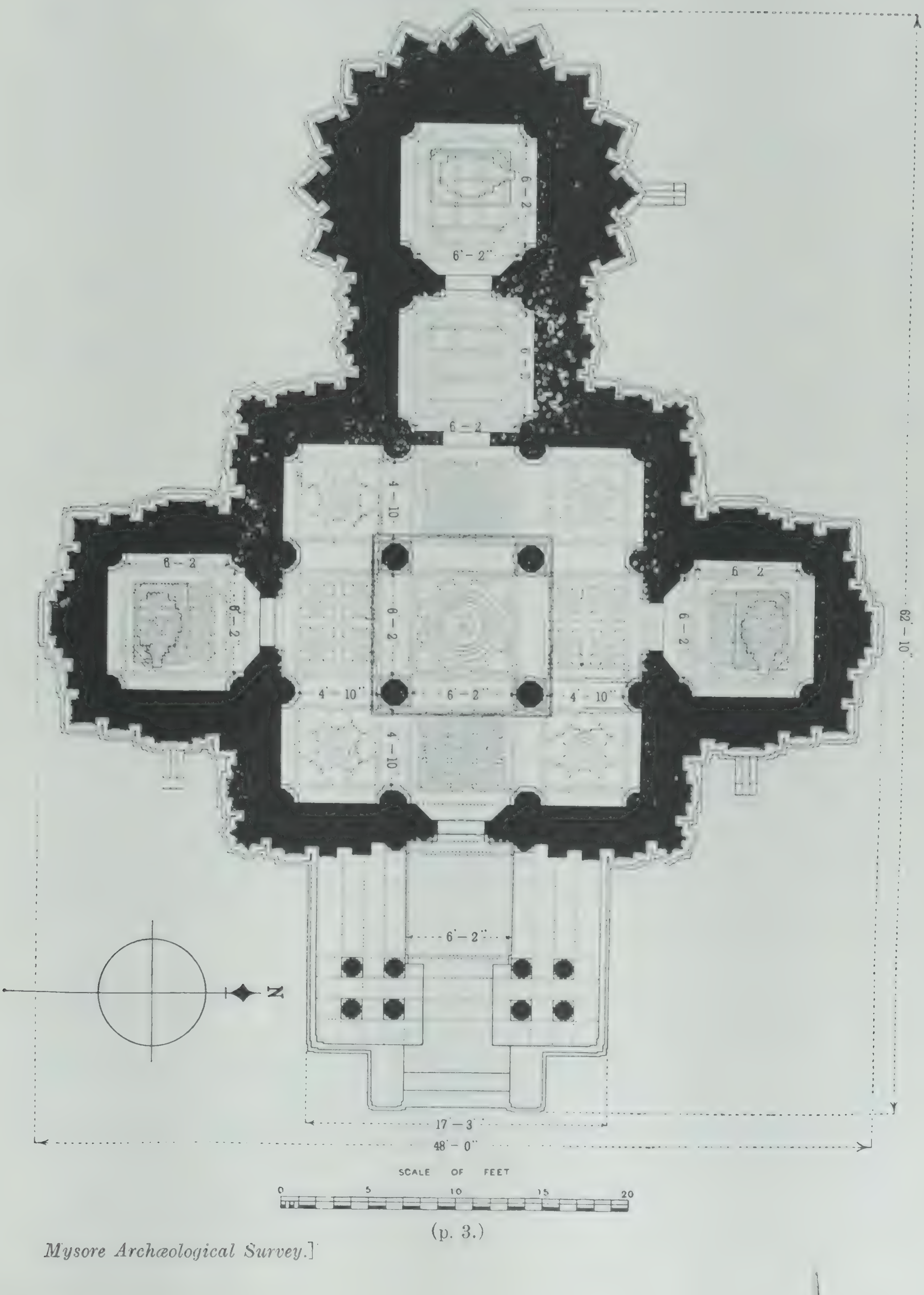
In the main cell, there is a seated image of Lakshmînârâyaṇa, about five feet high, over a pedestal of about two feet. Goddess Lakshmî is sitting on his left lap. The attributes of the image are: śaṅkha, padma, gadâ and chakra. The front left hand goes round the waist of his consort.

The south cell contains an image of Vêṇugôpâla (Plate III, 2) about four feet high, standing on a pedestal, about one and half feet high. This image is a little too slender in proportion and not so much overworked with ornaments as in the case of the image at Ânê Kannambāḍi. It cannot be asserted that it is of Hoysala workmanship.

The north cell contains a beautiful and well proportioned image of Sarasvatî, (Plate III, 1) a figure of about four feet high, sitting on a swan pedestal of about one and half feet, holding rosary, aṅkuśá, pâśa and pustaka.

The surroundings of the temple are kept in a filthy condition. The stones of the basement are loose and falling down.

PLAN OF
NARAYANASWAMI TEMPLE
AT ANE-KANNAMBADI


6 - 2
6'- 2"
6 - 2
6 - 2
4 - 10
6 - 2
6 - 2
6 - 2
6 - 2
6 - 2
4'- 10"
6'- 2"
4'- 10"
4 - 10
62'- 10"
6'- 2"
N
17 - 3"
48'- 0"
SCALE OF FEET
0
5
10
15
20

(p. 3.)

Mysore Archæological Survey.]

DIṆḌAGÛR.

History. This is a village about seven miles to the north of Channarayapatna Town. The village is also called Mallikârjunapura in the inscriptions. A copper plate grant dated 1209 A.D. mentions that Paṇḍita Daṇḍinātha, one of the ministers of Vîra Ballâḷa Dêva, begged the king for the grant of this village and converted it into an agrahâra calling it Mallikârjunapura and apparently built also the two temples that are in the village, *viz.*, Kêśava and Mallêśvara. An inscription dated 1232 A.D. is found inside the Kêśava temple.

Kesava Temple. The Kêśava temple is simple. It consists of a *garbhagṛiha*, a *sukanâsi*, a *navaraṅga* and a *mukhamaṇṭapa* and has a low stone *gôpura*. The wall surface is plain, so are also the panels above the Chajjạ and on the axial lines of the tower. The ceilings are all well carved, the central one being domelike.

Images, etc. The Kêśava image, about six feet high, stands on a pedestal, one and half feet high, and holds padma, śaṅkha, chakra and gadâ. The lintel over the navaraṅga doorway has Vêṇugôpâla on it, while Gajalakshmî is carved above the garbhagṛiha doorway. The temple is in a dilapidated condition, one of the ceiling slabs having fallen showing the gap above. The outer *prâkâra* has disappeared and only the front entrance gate is standing. The temple is endowed with some Inam lands which are auctioned every year, and it is stated that there is also some amount at the credit of the temple in the taluk treasury. It appears an estimate for Rs. 1,300 has been prepared by the Public Works Department for constructing a compound wall round the monument.

Mallesvara. The Mallêśvara temple is similar in plan and elevation to the above temple. One of the ceilings has been renewed to admit light inside. The ceilings in this temple are all well-carved. The temple seems to have undergone repairs some time ago. Vegetation is already growing again on the temple. An inscription on one of the back panels of the temple dated 1651 A.D. speaks of the construction of some maṇṭapa by one Doḍḍayya.

ÂNEKERE.

Janardana Temple. This village is about three miles to the west of Channarâyapatna. Its original name in Kannaḍa was Ānegaḷa-kere and it is also called Kêśavapura in the inscription. In the heart of the village, there is a beautiful temple in the Hoysala style dedicated to Channakêśava (Plate II, 3). The temple faces east and consists of a *garbhagṛiha*, a *sukhanâsi*, a *navaraṅga* and a porch standing in the centre of a courtyard surrounded by a covered verandah. A cell is attached at the centre of each of the northern and southern verandahs, both of which are empty now. At the centre of the eastern verandah is the porch giving entrance to the courtyard.

The temple belongs to the early Hoysala style and its date goes prior to 1191 A.D. as it is mentioned in a copper plate inscription of that date found in the village. An inscription found on the right side wall of the entrance gateway seems to state that the enclosure walls of the temple having fallen, one Byrappa Nâyaka got them rebuilt in the year Śubhakṛitu. This rebuilding might have been a century or two later. The temple on the whole is well-conceived, and the workmanship simple but bold and elegant.

The entrance porch has a stone bench on either side and so also the porch attached to the temple. Figures of Gajalakshmî are carved on the lintels of the *garbhagṛiha* and the *navaraṅga*, while the *sukhanâsi* lintel is left uncarved.

The pillars in the *navaraṅga* are of the usual shape; but those in the verandah are plain and round. All the ceilings are richly carved, each one differing from the other in design and execution. The central ceiling is the most ornamental one and has a pendant carved in the shape of a huge conch hanging down several feet from the top.

Image.

The image of Kêśava, called Janârdana by the people, is about six feet high standing on a pedestal about one and half feet high. The attributes are padma, śaṅkha, chakra and gadâ. The original image having been mutilated by some enemies during troublous times, the present one was installed some time ago. Even this is broken and it is learnt that an order for another image has been placed with Mr. Śilpa Siddhânti Siddhalinga Svâmi, sculptor of Mysore.*

The tower over the *sanctum* is also of stone and in a good state of preservation. The dedicatory slab in front of the *gôpura* is left uncarved.

The present condition of the temple is very deplorable; much of the surrounding verandah has fallen and the rest is in the course of tumbling down. All the stones are, however, lying on the spot and it may not be very costly to rebuild the verandah.

It is reported that the temple enjoys no Inam at present, all the Inam having been resumed at the time of the Inam Commission.

UṆḌIGANÂḶ.

This is a village far in the interior of the Arsikere Taluk situated in the midst of hills and scrub jungle not easy to reach even by the ordinary conveyance. The name of the village is mentioned as *Uṇḍigeya Hal* in the inscriptions.

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* It is learnt that the new image has since been installed in the temple.

Chamundesvari Temple.

The temple here is an unimportant structure at present, though there are traces here and there of its ancient grandeur, with evidence of subsequent influences. The temple which faces east is trikûṭâchala in plan consisting of three *garbhagrihas*, one *sukhanâsi*, a *navaraṅga* and a *mukhamaṇṭapa*. The *navaraṅga* is an enlarged hall consisting of 25 aṅkaṇas instead of the usual nine. The *mukhamaṇṭapa* is also wide and deep and has six aṅkaṇas.

There is an image of Siva in the cell opposite to the entrance, an image of Kêśava in the north cell and a figure of Mahishâsuramardinî or Châmuṇḍêśvarî in the south cell. The temple is called Châmuṇḍêśvarî temple though the main image appears to be Isvara as stated above. The reason for this seems to be that the Châmundâ shrine must have been the most ancient portion of the temple and the rest of the structure must have been added later on.

An inscription stone standing to the left of the temple states that one Munijeṭṭi built this temple during the reign of Vishnu Vardhana Hoysana Dêva at Bankâpur. Another inscription, fixed to the right of the temple which is dated 1276 A. D. refers to some endowment to the temple and calls the deity " Nimbajâ Devi."

The four central pillars of the *navaraṅga* are well carved Hoysala pillars, while the rest are ordinary Dravidian ones with square mouldings and octagonal shafts. The ceilings are all of flat simple squares crossing one another, with a flower in the centre.

An image of Ganêśa, another of Bhairava, two bulls and a small Saptamâtrikâ group are kept in the *navaraṅga*. Another image of Ganêśa is kept in a niche.

Images.

Against the wall of the *navaraṅga* to the right of the Châmuṇḍêśvarî shrine, a beatiful image of a madanikā figure (bracket figure) is kept (plate III—4). This is a female figure, in a dancing posture, beating a drum. The carving is as good as in the bracket figures of Bêlûr and Halêbîd.

The gôpura over the main cell is of brick and mortar and positively ugly

To the south of the temple just behind the Châmundêśvarî shrine, a high swing frame or *Uyyālekambha* stands and in front of it there is a small *maṇṭapa* of three *aṅkanas* with beautifully carved stone pillars in the Hoysala style. This latter has now been converted into the living quarters of the Archaka.

In the cell behind this *mantapa* is a female figure on a low pedestal, standing on the back of a peacock, with six hands, holding the attributes of Brahma, Vishṇu and Siva; *viz.*, from the left—rosary, trident, discus, conch, drum and water-pot. This is perhaps an aspect of Sakti.

Two figures of Jetties (wrestlers) are carved on either side of the Śakti shrine and two on the side pillars.

Two new inscriptions were found, one on a pillar in front of the Châmuṇḍêśvarī temple, and the other on a Mâstikal standing beside it.

KOLAR DISTRICT.

ALAMBGIRI.

Tirumalanatha Temple.

Alambgiri is a village in the Chintamani Taluk. It has an old stone gate-way leading in from the east and a temple of Tirumalanâtha Svâmi, evidently of the late Vijayanagar days.

The latter's mahâdvâra tower is about 65′ high and is of brick and mortar with plenty of stucco figures, now out of repair. The doorway is about 12′ high and 1½′ wide. On the inner side of the doorway are two granite figures in high relief: on the right side is a dancing woman, perhaps Môhini, standing at ease and hanging from creepers, with a monkey and parrot at the bottom; on the left is a huntress, also Môhini perhaps, about 4′ high, from whose foot a man, (may be Dakshiṇâmûrti) is removing a thorn. This mahâdvâra is a later structure built to support a larger one of earlier days, which has also a Gaja-Lakshmî on the lintel. There are two finely carved tall pillars, 15′ high, with interesting figures among which may be mentioned: anthropoid Gaṇḍabhêruṇḍa, dancing Kṛishṇa, Chaṅdra, Hanumân, S̀arabha, Narasimha, Hiraṇyakaŝipu and Lakshmî Narasimha.

To the right of the doorway, on the inside, is the kalyâṇamaṇṭapa which has five pairs of ornamental pillars, 12′ high, the others being plain. It appears to have been built in two instalments, the portion with the raised dais being earlier.

The garbhagṛiha, which is small, contains a stone image of Veṅkaṭêśa, 2½′ high, accompanied by Śrî and Bhû. There are also metallic images of these deities serving as *utsavamûrtis.*

The Sukhanâsi (6′ × 7′) is also very plain, its doorway being about 5′ × 2½′. The navaraṅga (20′ × 20′) is supported by ornamental square pillars of the Vijayanagar type with sculptures on each face. These pillars are only 6′ high. The whole structure is of granite. The larger and later navaraṅga is about 10′ high, with pillars of the Dravidian type. In front of it is a mukhamaṇṭapa having 15 pillars and pilasters, with the names of its builders carved on the floor.

The temple has a copper plate grant of five plates with the signature in Kannada, 'Śrî Veṅkaṭêśa.' On the whole, the building has no extraordinarily interesting features.

Murugamale.

Murugamble is a hill about 600 feet high and nearly seven miles to the north of Chintamani. The old Hindu fortress on the hill, which is of the early 18th century, is now in ruins.

The small Śiva temple on a low hill adjoining the town is a post-Moslem structure of no great importance. It is built on a rock and has, around it, a high compound wall enclosing an area of about 120′ × 100′. Behind the temple is a tank which is the chief source of water supply to the town.

Venkataramanasvami Temple.

On the hill there is a small Veṅkaṭaramaṇasvâmi temple belonging to the Pâlegar days. The temple of Chandramauḷîśa has a garbhagṛiha (7′ × 7′ and 6½′ high) without any ornamentation, containing a small Liṅga 8″ in height) and the utsavamûrtis of Śiva, Pârvatî and Gaṇapati. The sukhanâsi (6′ × 6′), which is also very plain, contains a small Basava and an image of Chaṇḍikêśvara. Flanking the sukhanâsi are two chambers (7′ × 6′), the one on the right containing Gaṇapati and that on the left, Pârvatî holding lotuses. The latter, which is about 3′ high, is the best figure in the temple The navaraṅga (25′ × 25′) has four plain pillars and contains a well ornamented Nandi, about 2′ high and 3′ long.

On the left side of the hill, near the foot, there is a large cave called in Telugu 'Êḍûrlagavi.' According to local tradition, the people of seven villages used to take refuge in it when hostile armies approached.

Moslem Dargas.

Fakîr Shâh Wâli Darga is a brick structure, about 40′ × 20,′ with a number of small minarets. It has two chambers, the one on the east containing two tombs and having a low dome about 15′ in diameter. One of the tombs is of Fakîr Shâh himself and the other, of his wife. The back chamber of this darga has the tombs of Fakîr Shâh's children. The Shah is said to have had a friend, Khâki Shâh Wâli, whose Darga, situated at Nimbkâinahaḷḷi, about 3 miles further to the east, is said to be a large and important structure with a tank, etc., built by Hyder and Tippu.

The Ruined Town.

On the west side of the hill, at its foot, is a ruined town with a fortress and fortgate called 'Purânipêt' or 'Chalamakôṭe,' said by the Moslems to have been built about three hundred years ago by one Latîf Sâhib who came from Bijapur. In this ruined town there is a temple of Vêṇugôpâla, a plain structure intact and very similar to the Îśvara temple in the new town, but slightly larger. Its garbhagṛiha has a Vêṇugôpâla image, 2½′ high, of the Pâlegâr days, flanked by a goddess on each side. The old town was deserted after the great famine of the cyclic years Dhâtu and Îśvara.

Muktagiri Matha.

Two furlongs away is a group of new houses forming a Mutt called Muktagiri Maṭha founded by one Siddhaliṅgasvâmi about thirty years ago, near the perennial spring called 'Chakra tîrtha.' The latter originates in a cave and is led to a finely built little pond (6′ × 6′) with a 'Basavanabhâvi' leading into it. The pond appears to have been an old Hindu structure. Below it is built another larger tank now in use. A broken slab containing the Saptamâtṛikâ figures is kept in the cave.

Near the Mutt is a new temple containing an old blackstone Liṅga, about 2′ high (on a pedestal 4′ high), apparently of the Chôḷa times. It was removed here from the old town at the foot of the hill.

About two furlongs further on, is the Muktêśvara temple which is a small structure. To its north on a boulder is found a Kannaḍa inscription of six lines, which belongs to the reign of Râjendra Chôḷa (See Ep. Carn. X, Chintamani, 153).

Neoliths.

In the neighbouring sloping ground plenty of Pâṇḍu-guḍis are said to have existed in the past and potsherds are found strewn about even now. Up the slopes of the hill neoliths can be collected. A sample was obtained.

HARAḶAKÔṬE.

SRINIVASPUR TALUK.

About five miles to the east of Srinivaspur, is the ancient site of Haraḷakôṭe.

Old town site.

In the water courses on the way at a depth of 4′ to 6′ are seen plenty of potsherds sticking out of the earth. On the south side of the old town are large boulders arranged like a fort and the gound slopes northward. In the high ground, certain creeks are found through which appear bones and pottery. The pottery ware, however, is peculiar, some pieces being glazed red and black and some resembling the Chandravaḷḷi dolmen pottery. Those of the latter type are found 4 feet below the surface.

Bana Inscriptions.

In the jungle are two Bâṇa inscriptions (Ep. Carn. X Srinivaspur 5 and 6) both more than half buried in red alluvial earth.

To the northwest of the hill (No. 1), about a hundred yards away, there is a large slab of granite (4′ × 5′) on which is a relief figure of a man (4′) fighting a tiger in defence of a cow which stands behind him. Above are drawn a chāmara bearer and a goddess. This is probably a vîragal of Bâṇa times. Another slab found on the way has a trident mark.

Between the next two hills (Nos. 2 and 3) there is a mound, about 40 feet in diameter and 12′ high, which looks very artificial on account of its smooth sides formed of laterite gravel. It looked like a Buddhist stûpa mound but its contents were not examined.

A cave, winding and long, leads into the side of hill No. 3. On the top of this hill, a modern flat stone slab is set up as a pillar. The old pillar inscription has now disappeared.

ÂVAṆI.

Âvaṇi is a well known place of pilgrimage about 10 miles to the south of Mulbagal. Close to it is a hill connected by tradition with an episode in the life of Sîtâ, the heroine of the Râmâyaṇa.

Inscriptions. On the way to the hill at its foot stands a large rock on which are said to have been a number of inscriptions now lost by quarrying slabs. Ep. Carn. X. Mulbagal 61 exists but another copied by *Rao Bahadur* Narasimhachar is reported to have been lost.

'Meṭlu baṇḍe' is a single rock with about 200 steps cut in it. The piled rock called 'Toṭlu guṇḍu' is associated with the story that Sîtâ watched from its top the battle between her sons standing on a rock half-a-mile away (Lava-Kuśara baṇḍe) and Râma standing on a similar rock (Râmana baṇḍe) near Gañja guṇṭe.

To its north is a rock on which are numerous heaps of three or more stones which childless mothers erect as apologies for temple towers and after a year return with their children to offer worship. The children are named Râma, Lava, Kuśa and Sîtâ. The Râmêśvara temple in the town was probably similarly built by Dêvâmbikâ (Ep. Car. X, Mulbagal 38), a Noḷamba Queen who lost her first son Vîra-Mahêndra Noḷambâdhirâja and desired to see her younger son Iriva Noḷamba come to the throne.

Valmiki Cave. A little higher up is a cave called 'Vâlmîki-gavi' with a bas-relief of a ṛishi in padmâsana wearing 'jaṭâ' and holding a rosary. There is an inner cave pointed out as the birth chamber of Lava and Kuśa. The cave leads further downward. Near Vâlmîki is a figure of Vîrabhadra with Daksha by his side engraved on the rock. It is pointed out as Janaka.

Nearby is an old temple with five large black liṅgas, probably of the Chôḷa times. These are attributed to the five Pâṇḍavas.

A doorway leads inside a fortress with two gates piercing a rude stone wall. Inside it is a small pond pointed out as the 'Kashâya tîrtha' where Sîtâ is said to have washed her clothes. Near it is a 'hâlâḍe' (milk-feeder) engraved on the rock.

Lava-Kusa Gudi. A little to the north and facing north is a large overhanging rock converted into a chamber (15′ × 12′ and 6′ high) with a pair of green stone liṅgas, 9″ high, called the 'Lava-Kuśa' liṅgas.' The temple is called 'Lava-Kuśa guḍi.' The roof rock has about twenty cavities, less than 1½′ deep, which are pointed out as 'Lava-Kuśara toṭḷu' (*i.e.* the cradle of Lava and Kuśa), 'Sîtâ haṇḍi' (the cooking pot of Sîtâ), etc., said to have been overturned by Hanumân to prevent people from treading on them. The haṇḍe, being of granite, gives a metallic sound. On the floor are a number of inscribed names of votaries: Dêvamma, Kamalamma, etc.

Kantaramma Temple. To its south is the Kântâramma temple, a small structure of the Chôḷa type, with a garbhagṛiha (6′ × 6′), a sukhanâsi (5′ × 5′) and a navaraṅga (14′ × 12′), the last having four rounded pillars of granite, 6′ high,—the work done under the Chôḷa governors of Ballâḷa III. The black liṅga (1½′) in the garbhagṛiha is mounted on an octagonal pedestal (1¼′ high). The navaranga has its real doorway to the south, but there is a later one to the north opposite to the Sîtâ temple. On the lintel of the main door is Gajalakshmî flanked by Châmara bearers. On the rock in front, votaries have inscribed a trident (triśûla).

Dhanushkoti.

About a hundred feet higher up, there is a cleft in the rocks, 100 feet long and 6 feet broad, called 'Dhanushkôṭi.' Lakshmaṇa is said to have created it for Sîtâ's bath. On the northern rock are numerous inscriptions of names, divine feet, standing figures, bulls and lingas, among which is E. C. X, Mb. 76 of Sugatûr Tammiah's sister and one of Iḷavañji Vâsudêvarâya (E. C. X Mb. 78). Certain inscriptions, for instance, Mb. 79 (a) and (b), are now missing on account of quarrying. Such interference with the valuable ancient records should be strictly forbidden.

Inscription No. 77 is flanked by two large figures, five feet high. There is also a Telugu inscription in five lines of Pedda Appayya. On the south is a white patch shown as Lakshmaṇa's left foot. Fifty feet higher up is a large boulder with a horizontal crack shown as Sîtâ's jewel box. To its east, a boulder with two horizontal clefts is pointed out as the place where Lava and Kuśa tested their swords before fighting. Near it is the pool 'Brahma tîrtha.'

The Hill Top.

On the top of the hill stands the famous temple of Sîtâ. To the west is a cave pointed out as the place where Râma and Sîtâ played at dice. At the western end of the hill top is a large rock over which is another boulder, thus forming a horizontal crevice (1¼′) in between. Here, women, desirous of children, roll from the west side to the east and after bathing in the 'Dhanushkôṭi' pool, they pray to Sîtâ for children.

To the north is a rock called 'Kurchi guṇḍu' (chair boulder) on which Râma is said to have sat while Sîtâ entered the fire in the cleft to its west. The rock looks like a high-backed chair. A little lower down is another rock where Râma's sacrificial horse is said to have eaten into the stone causing a cavity (3′ × 3′ × 2′).

Sita-Parvati Temple.

The temple of Sîtâ-Pârvatî is a modest structure perched on the top rock which slopes to the east. It has only a garbhagṛiha (12′ × 3′) and a mukhamaṇṭapa of twelve rough pillars. The image is in a rock shelter formed by an overhanging boulder. It appears to be a cave temple of the Noḷamba-Pallava period. On the boulder is a modern tower of brick and mortar. The temple doorway (5′ × 2½′) is of granite stone with ornamentations similar to those of the Noḷamba period.

The shrine has two images, about 2¼′ high, of which the one now worshipped has the following attributes (clockwise)—abhaya, padma, padma, dâna. But the other stone image, only in relief, is more beautiful and was dug out about twenty years ago from the back of the cave. It was not present during Mr. R. Narasimhachar's visit in 1911 A. D. Evidently, it is the original image buried either by neglect or for fear of the Moslems. It has a fine kirîṭa and the following attributes in its hands—abhaya, chakra, śaṅkha, kaṭihasta. Vaishṇavî-śaktî has also the same signs. But this image is possibly of Sîtâ to whom the whole hill is dedicated.

Before the ruder and more recent image is a 'yantra' said to have been set up by Âdi-Śaṅkara. There are several modern inscriptions in Kannaḍa characters on the rocks near about. One of them in the manṭapa reads 'Konêriya-Kambaya Koṭâra mâḍisida'. This refers to the construction of the temple or at least of a part thereof.

The most important monument at Âvaṇi is the temple of Râmêśvara which is of considerable antiquity.

The Old Site.

The mahâdvâra, yâgaśâla and kalyâṇamanṭapa are of the thirteenth century when Iḷvañji Vâsudêvarâya was governor of the province. Opposite to the south mahâdvâra is E. C. X Mb. 38 on a green stone pillar called 'Nâgara kuṇṭe' or 'Śesha tîrtha'. To its south is a part of the basement of a large temple with a Tamil inscription mentioning Jayaṅgoṇḍaśoḷa-maṇḍalam, etc. Numerous parts of pillars are lying about. Among the nâgarkals is a piece of inscribed stone with Haḷe-Kannaḍa characters. An inscription is submerged by the water of the tank. Local tradition states that a Vishṇu temple was existing here formerly. To the west of the tank are three vîragals with inscriptions. A granite pillar, said to have been called 'Raṇastambha' by Mr. R. Narasimhachar, stands nearby with an inscription. A rock by its side also contains an old Kannaḍa inscription of seven lines (E. C. X Mb. 62).

Isvara Temple.

In the group of Śiva shrines we can see a distant development from the Mâmallapuram style of architecture. The arrangement, perforated windows, lines of light and shade, pilasters, friezes, lions and other ornamentations are Pallava in origin. The vimânas, however, are all modern and of brick. To the north of Lakshmaṇêśvara, above the Sômasûtra there is an inscription reading 'Tribhuvana-kartâra-bhaṭar' and an image is seated by its side on a padma with the sacred thread, jôḷige or rice bag, rudrâksha-mâlâ and lamp. The perforated screens have Dakshiṇâmûrti, Tâṇḍavêśvara and Châmuṇḍâ figures and scroll work. The friezes contain elephants, yâḷis, lions, etc. The central ceiling of the Bharatêśvara and Lakshmaṇêśvara navaraṅga has the 'Dikpâlas' with Umâmahêśvara in the centre. It is not certain whether these come from Iḷavañji Vâsudêvarâya's time or from the late Pallava period. The pillar to the east of the Rama temple is 14 feet high and has a Noḷamba inscription.

In the Râmêśa navaraṅga, *i. e.*, the second one, there are, in front, figures of Iḷavañji Vâsudêva (4′ high) and his brother Khaṇḍe-Râya (4½′ high) who ruled at Kuruḍumale for a long time as subordinates of Ballâḷa III. Between these is a figure of Sûrya and behind a Tamil inscription. There is also a large Naṅdi in the navaraṅga. The pillars are composite with a rearing lion in each corner. In the first navaraṅga which is of Nolamba times, the pillars are round and sixteen sided.

The sukhanâsi has a fine figure of Kâmâkshî (brought from Kaṭhâri Sâḷuva's temple) with the following attributes—abhaya, padma, dâna. The garbhagṛiha (10′ × 8′) contains a large black liṅga.

In Vâsudêvarâya's navaraṅga to the north is a small cell with an image of Sîtâ-Pârvatî, three feet high, which, being of poor workmanship, raises a doubt whether it belongs at all to the 13th century. To the right of Vâsudêva Râya is a Nârâyaṇa image.

The Añjanêśvara and Śatrughnêśvara temples are small and plain structures, also Pallava in form.

VIRÛPÂKSHAPURA.

This town which was destroyed by Moslem troops under a raider locally called Wâlîs Mêdîs, contains a very large temple of the Dravidian type with three mahâdvâras of which the first was a gigantic structure. This is now ruined, the second partly ruined and the third tolerably intact. The second has a great compound wall of stone running round an area measuring about 350′ × 250′. The third mahâdvâra has a gôpura (about 50′ high) of brick work like the Vijayanagar temples. The doorway (12′ × 6′) is of granite with an inscription of six lines in Kannaḍa (E. C. X Mb. 96). The threshold and stones nearby bear Tamil inscriptions. The temple itself has a copper plate inscription of Śaka 1353 corresponding to A. D. 1431.

The walls of the temple are plain. The pillars are 12′ high in the mukhamaṇṭapa. The floor of the maṇṭapa is full of votary effigies and names.

The Durgâ temple has a figure, about 5 feet high, of Durgâ seated on a lion to front, holding khaḍga, chakra, śaṅkha and triśûla. The whole group is made up of one greenish stone.

KURUḌUMALE.

Maha-Ganapati Temple.

Kuruḍumale, about 6 miles north-west of Mulbagal, was a local capital in the Hoysala times. It has several interesting antiquities. Of these, the Mahâ-Gaṇapati temple appears to have been built in two instalments. The ruined mahâdvâra and prâkâra, traces of which are still visible, appear to have been of the Vijayanagar period. The mukhamaṇṭapa with its twenty-four tall pillars (about 12′ high) is also of the Vijayanagar period. An inscription in Grantha characters (E. C. X. Mb. 180) on a greenish stone slab is kept in the maṇṭapa. There is a large green stone rat (2′ high and 3′ long) with trappings, etc., in the maṇṭapa (*vide* Annual report for

1914. p. 21). Formerly it was perhaps in the open and the Vijayanagar people may have constructed a maṇṭapa covering it.

The navaraṅga is a large one (25′ × 25′). In it, to the south, is a large figure of Kumâra on a peacock, about 5 feet high in all—a beautiful figure of greenish stone, which was rescued from a ruined temple situated to the south. His twelve hands are thus disposed: abhaya, pâśa, chakra, khaḍga, aṅkuśa, śûla, vajra, kôdaṇḍa, buckler, (doubtful), gadâ and dâna.

An extra aṅkaṇa forms the sukhanâsi (10′ × 8′). This and the garbhagṛiha appear to be partly of greenish stone. The doorway is flanked by two fine ornamental pillars. The garbhagṛiha (20′ × 14′ and 16′ high) is a large one with two pillars in front. These pillars have 16 solid shafts between cubical mouldings with carvings on them. Near the pillar on the north are two figures, one of Vaishṇavî, recently made, and the other of Bhairava, neither of them being important.

Colossal Ganesa.

The Mahâ-Gaṇapati image is seated on an oval seat, 1½′ high, which is raised on an oblong pedestal, 2 feet high. The oval seat and the image are all of the same green stone and form one piece. The image is a beautiful, well-proportioned one about 8½ feet high excluding the seat. It holds the usual tusk piece, aṅkuśa, pâśa and apûpa, to the last of which the god is helping himself with his trunk. He wears a snake girdle, his sacred thread, necklaces of ‘rudrâksha’ and golden ‘rudrâkshi’. A snake encircles him like the sacred thread. The girth of the belly is about 12 to 13 feet. Near him, on the west face of the north east pillar, is the relievo image of the builder of the temple.

Somesvara Temple.

The finest structure at the place is the Sômêsvara temple. It has a garbhagṛiha (20′ × 10′) and a sukhanâsi (10′ × 8′) with an ornamental doorway flanked by two octagonal pilasters well carved with beaded work as in the Chennakêśava temple. The extra aṅkaṇa is also seen here. The navaraṅga (25′ × 25′) is supported by four pillars with sixteen sided shafts and cubical mouldings. Each face is beautifully carved with finely finished Śaiva and Vaishṇava images and dancing figures. Near the west wall of the navaraṅga are kept a Gaṇapati and a Nagarêśvara liṅga brought from its own temple, now ruined. Against the north wall are now kept the following in order:

(1) Bhairava with canine teeth, moustaches and flames near head, holding triśûla, ḍamaru, sarpa and kapâla.

(2) Dakshiṇâmûrti with chinmudrâ, sarpa, jaṭâ and tâḷapatra. Crossing his left leg over the right he is seated on a hill treading on a ‘râkshasa’; a ‘ṛishi’ is listening.

(3) A liṅga.

(4) An âlvâr with hand in chinmudrâ, jaṭâ and no 'yajñôpavîta'.

(5)
(6) Chennakêśava (brought from his ruined temple 12 years ago), about five feet high, with the following attributes. abhaya, chakra, śaṅkha
(7) kaṭihasta—and standing between Śrî and Bhû, 4 feet high. The image is possibly Veṅkaṭêśa.

(8) Small Hanumân (9″).

(9) Râmânujâchârya (also brought from the Chennakêśava temple), 1¼′ high, with the daṇḍa resting on shoulder and hands folded in añjali. He is seated in padmâsana and wears the sacred thread, śikhâ, tulasî-mâlâ and a necklet.

(10) A smaller Chennakêśava, similar to No. 6 (3′ in height).

(11) A female devotee, 3′ high.

(12) A Nâgarakal.

(13) A male devotee.

Against the east wall are the following:

(1) Nandi.

(2)
(3) Iḷavañji Vâsudêva Râya and his consorts.
(4)

(5) Nandi.

(6) Two male devotees with sacred thread, shown as Jakaṇâchâri and
(7) Dakaṇâchâri. The figures are 9″ high and are cut out in relief on the wall.

Each one of the figures on the pillars is well executed. The figure of a lion killing an elephant on the south east pillar (bottom, south face) may refer to the Hoysaḷa conquest of the Gaṅgas.

The navaraṅga door is to the south and has in front a porch of 12′ × 10′. Two pillars of the latter are as beautiful as those of the navaraṅga.

The vimânas of the Sômêśvara and Pârvatî temples are brick structures of the composite Dravidian type midway between the Pallava and Vijayanagar periods. They are of the Chôla form but smaller. The garbhagṛihas of this period have a wooden beam inserted among the ceiling slabs to let down a chain for a water vessel (dhârâpâtra) for abhishêka.

To the north stands the Kâmâkshî temple of similar design, but plain and without ornamentation. The image is beautiful and five feet high. (Hands: abhaya, padma, padma and dâna).

Site of Old Town.

North of the town are two pillars resembling a tôrana. Near them is pointed out a place where a Vaiśya woman named Śrîyamma performed 'sati.' Plenty of Vîrarâyi haṇas of the ordinary kind are said to be found nearby. On the site of the old town can be picked up coins of the Elephant type with sun and moon on top and chequered reverse. These coins may be of not merely old Mysore but also of late provincial Vijayanagar types. Vîra Ballâla III ruled all this country and issued the Vîrarâyi haṇas. (See Annual Report for 1929, page 27).

Near the hill and spread over several square miles are ruined walls showing the great extent of the town. Worked stones are turned up in every excavation : and among these are reported to have been found a 'Buddha' (Pârśvanâtha probably) and numerous other images. The 'Buddha' is now said to be in Kolar or in the Buddha temple at the Kolar Gold Fields. The place is very promising for excavation.

In the pûjâri's house are several copper images of Gaṇapati, the most notable one of which is a small figure of a ten-handed Lakshmî-Gaṇapati with 'Balamuri' trunk (to right), seated on mouse and with a goddess on his lap.

MULBAGAL.

Anjaneya Temple.

Mulbagal (correctly—Mûḍala bâgilu or Eastern gate of the highland) was the seat of the Viceroys of the Vijayanagara Empire. It has a number of old monuments. The largest building in the place is the Âñjanêya temple. Its mahâdvâra is a late Vijayanagar structure with a modern (19th century) gôpura, about 55 feet high. The compound is about 250′ × 150′. The main temple is now in the form of a 'trikûṭâchala' with three vimânas of the Vijayanagar type. It has a 'garbhagṛiha' (10′ × 10′), a 'sukhanâsi' (10′ × 8′) and a 'navaraṅga' (28′ × 25′) with several aṅkaṇas converted into rooms like the 'Śayanamaṇṭapa.' The floor is full of votive relievos and names which deserve detailed examination.

The main image is a colossal bas-relief, about 10′ high, and of no great sculptural importance. In the sukhanâsi are kept the 'utsava' images of the Râma group. The temple has in all ten gods which are worshipped.

Vithala Temple.

The Viṭhala temple also belongs to the Vijayanagar period. The mahâdvâra, about 40′ high, the gôpura and prâkâra wall are all in ruins, while the navaraṅga is leaking. The main building, however, is intact. The main god, about 5′ high, has two hands—abhaya and śaṅkha—and Śrî and Bhû on the sides. The 'utsava mûrti' is not Viṭhala but Janârdana and has four hands with âbhaya, chakra, śaṅkha and gadâ (?) On a floor slab in the mukhamaṇṭapa is a Kannaḍa inscription.

At the back of the prâkâra wall, with face to west, is the Kṛishṇânaṅda maṭha with a Vêṇugôpâla image.

Somesvara Temple.

The Sômêśvara temple is a very plain temple of granite with a natural liṅga, about 1′ high, on a low seat, 4″ in height. The main temple consisting of the garbhagṛiha (8′ × 8′), the sukhanâsi

(10′ × 8′) and the goddess' shrine appears to be of the time of Iḷavañji Vâsudêva Raya as is shown by an inscription in Grantha characters on the basement of that portion of the outer wall of the sukhanasi which is now included in a strong room. The extra aṅkaṇa, the navaraṅga (excluding its outer walls which are also of Vâsudêvarâya's time) and the rest of the temple are all of the Vijayanagar period. The pillars in the navaraṅga are, as in the Vijayanagar period, square and have carved figures. The image of Dêvî (Kâmâkshî) is 3½′ high. In the compound lies a beautiful stone image of Kumâra with the peacock's head broken.

Hyder Vali Darga.

The darga is a Hindu temple facing east, converted into a Moslem tomb. In the navaraṅga are two tombs of Hyder Vali and Haji Maccai. The door is evidently of a temple with the usual ornamental work. The old pillars are still seen in the navaraṅga and mukhamaṇṭapa.

Between the navaraṅga and the mukhamaṇṭapa there is a pillar of the square Vijayanagar type, which is said to be of glass but is really only of stone. The pillars have been deprived of images except the ornamental floral work and lion.

The south door is also of a temple. The old temple tank is situated on the north (200′ × 150′).

The mukhamaṇṭapa is too well carved to be a work of the Vijayanagar period. If it is the latter, the workmanship is surprisingly good. Probably it is of earlier times.

KOLAR.

Visvesvara Temple.

The neighbourhood of Kolar has many places of archæological interest. One of the most popular spots is the source of the Aṅtaragaṅge, a stream taking its rise on the Kolar hill. Nearby is the temple of Viśvêśvara, a small Dravidian structure, with its garbhagṛihas facing east and opening into a two-pillared navaraṅga. The whole temple is very plain and appears to date from the Pâlegâr days. The liṅga (2′ high) in the central garbhagṛiha and four others kept in the navaraṅga seem to be old ones of the Gaṅga and Chôla days rescued from the ruins of the temples in the neighbourhood. In the right garbhagṛiha is Gaṇêśa and in the left one, Pârvati. A small Chaṇḍikêśa image is kept in the navaraṅga as also a small modern looking Naṅdi. The outside of the temple has a row of bas-relief figures of Śaiva images, some of which have been used for a parapet wall nearby. A new verandah has been constructed in front of the temple. Two rooms meant for Government Officers adjoin the temple on the north. The temple is not of archæological or architectural importance.

Antaragange.

The stream itself takes its origin among the rocks to the south of the temple and is led by a drain into a small tank (3′ deep) from which another drain leads it through the mouth of a bull to the large tank (50′ × 35′) below. Therefrom the water flows down towards Kîḷukôṭe. It is a point for consideration whether the dynastic name 'Gaṅga' may not have originated from 'Aṅtara-Gaṅge.' Above the bull from whose mouth water falls is a 'bṛindâvana' and on its top a vimâna of brick and mortar of the Pâlegâr times. In the centre of the lower tank stands a small manṭapa with a Gaṇapati in it. A number of votive names like Kabe-Dêvaru, etc., are carved on a rock near it.

Vishnu Image

Before the water issues out of the bull's mouth, it is made to wash the feet of a standing image (1½′ high) of Vishṇu in the form of Veṅkaṭêśa with the following attributes: padma pointing downwards, chakra, śaṅkha and kaṭihasta.

Vibhutipura.

Vîbhûtipura is a ruined old town at the foot of the hill. In it is a very old granite temple of Nîlakaṇṭhêśvara. On the basement of the back of the temple, there are three Tamil inscriptions. The temple has a garbhagṛiha (10′ × 8′), a sukhanâsi (7′ × 6′) and a navaraṅga (22′ × 22′) with a passage aṅkaṇa (6′ × 6′). The garbhagṛiha contains a black stone liṅga (1½′ high) on a pedestal (3′ high). The navaraṅga has a broken Gaṇêśa image. The garbhagṛiha and the sukhanâsi doorways are somewhat ornamental. In the ceiling of the garbhagṛiha there is only a padma but in that of the sukhanâsi there is a pendent bud in the padma. The navaraṅga has four round bell-shaped pillars. On the lintel of the navaraṅga doorway there is a liṅga with a bull on each side. The doorway is flanked by dvârapâlas. The mukhamaṇṭapa is modern, perhaps of the Pâlegâr times, and on the side of the front left central pillar is a fragmentary Tamil inscription, probably part of an inscription stone, used as a pillar. The ruined vimâna of the temple is of brick and perhaps of Vijayanagar times.

Kolaramma's Temple.

In the town of Kolar, the most popular place of worship is the temple of Kôlâramma. It has no gôpura. The mahâdvâra (12′ × 6′) is finely ornamented with Gaja-Lakshmî in green stone on the lintel. On each jamb is a female attendant, about 4′ high, in high relief and creeper work with sculptured figures in the convolutions. Most of these figures are terrible in look and highly vigorous though lacking in finish, being of granite. The square pillars (2′ thick) inside the mahâdvâra have sculptured figures on each face—twelve on each, mostly in vigorous attitudes. The front figure to our left appears to be that of a Vijayanagar ruler or governor who perhaps got the mahâdvâra constructed. The other figures are of dancers, Kâḷî in various forms, Kâḷiṅgamardana, etc. The arches of plaster work on the sides are post-Moslem. The inner doorway of the mahâdvâra is also carved. On the jambs are large figures of females each of whom is having a thorn removed from her foot (Môhinî ?). While this mahâdvâra has no prâkâra wall, the second one has a prâkâra with a maṇṭapa of fourteen pillars of which four belong to the sixteen-sided type bearing, like the basement, Tamil inscriptions. The inner-temples and outer walls are covered with inscriptions mostly in Grantha characters with a few in Kannaḍa.

In the garbhagṛiha there are the stone images (2 high) of the 'Saptamatṛikâs' with Dakshiṇâmûrti to the right and Vinâyaka to the left. Of these, Chamuṇḍa faces south and is larger than the others, being 3′ high in the posture of sitting and fighting. She has a simple floral 'tôraṇa' with a seat under which lies a demon. In her eight hands she holds: dagger, ḍamaru, sword, thumb and forefinger joined together in dancing pose, (doubtful), buckler, cobra, kapâla. She is dancing after killing the demon and her 'kirîṭa' has death's head in the centre with a cobra and the moon on the sides, while flames are darting forth upward. A 'Srîyantra' has been installed before her.

In the middle aṅkaṇa stands the image of Kapala-Bhairavî, five feet high, with her face to the wall. She is naked with a dagger in the right hand and a 'kapâla' or bowl in the left and has kaṭihasta. This deity is said to cure scorpion stings.

In the southern cell which has four pillars, are stucco colossi of the 'Saptamâtṛikâs' and the 'utsavamûrti' of Kôlâramma. It is not known whether the former have come down to us from the Pallava days when stucco images were popular. In the northern navaraṅga are a large image (3′ high) of Chaṇḍikêśvara and a small one said to be that of a Chôḷa (Raja-Raja?). The former has triśûla, ḍamaru, sarpa and kapâla, wears 'rudrâkshamâlâ', is naked and has Gaṅgâ and death's head in 'kirîṭa' with flames darting forth.

To the left of the original temple is an extension of the Chôḷa times. The original temple may be earlier than the Chôḷa period as seen by the stone parapet work outside. The Chôḷa figure (1′ high) is really that of a Śrîvaishṇava with 'chakra' and śaṅkha branded on the upper arms and wearing the three-line 'vaḍagalai' caste mark on the forehead.

In the outer compound of the Kôlâramma temple, at the back, are kept three slabs of which one has a Kannaḍa inscription of ten lines and the other two are memorial stones of two persons who offered themselves to the goddess with their own hands. To the south of the inner mahâdvâra, there is a large slab (7′ × 5′) containing a battle scene. On the right (of us) is arrayed a large army of horsemen and footmen with a leader seated on an elephant and holding a javelin. A queen overlooks the battle from a maṇṭapa along with her maids. On the left is another army of footmen with a large horse from which the hero of the battle, a figure 2½′ high, has dismounted and with a curved sword in one hand and an oblong shield in another is fighting the man on the elephant. The hero is a king as seen by the umbrella and the two châmaras held near the horse. Above him is a small figure riding on a stag and moving towards the queen. Evidently the hero is fighting for his queen who has been attacked by the enemy while travelling with her kit. It must be a vîragal. The bottom ($1\frac{1}{2}'$) is worn out so that no inscription is now visible.

Somesvara Temple.

The Sômêśvara temple is large in dimensions. Its kalyâṇamaṇṭapa, which is of green stone, has around the 'Bhuvanêśvari', the eight Dikpâlas on the beams and dancing figures above. The composite pillars are exquisitely carved. The maṇṭapa appears to belong either to the days of the Ballâḷas or to the time to which the kalyâṇamaṇṭapa of Nandi belongs. Vêṇugôpâla on the south-east pillar has four hands holding in the lower two a flute, in the upper right chakra and in the upper left śaṅkha. The vimâna of the main temple is of comparatively later times, possibly of the Vijayanagar period. The main liṅga is large and of the Chôḷa type. The other images in the temple are of Kumâra, Vîrabhadra and Gaṇêśa. The mukhamaṇṭapa is 15′ high and Dravidian in style.

The granite mahâdvâra (14′ × 8′) of the Sômêśvara temple is finely carved with a pendent lotus in the central ceiling. The work appears to be of the Vijayanagar period. To its north is a large tank (100′ × 100′) called 'gajâ guṇḍla' with fine stone steps on all sides.

Near the old reading room building is kept a granite statue (3′ high) of a seated Tîrthaṅkara in 'yôga' posture and padmâsana. A beautiful Buddha image which was formerly in the District Office compound is now reported to be worshipped in a temple in Kolar Gold Fields. (See notes on Kuruḍumale, page 17 above.)

Makbara.

The chief Moslem building of Kolar town is the Makbara, which contains the graves of numerous relations of Hyder Ali. The neighbourhood was a Hindu town later on converted into a Moslem graveyard. There is a 'maṭha' called 'Châyammana maṭha' and a few maṇṭapas. The latter have been used as graves. The posts of the Makbara, 34 nearly, are held by hereditary servants of whom some are Hindus including the clerk. Every evening 27 poor Moslems are fed according to a register. Travellers too are fed. The Makbara celebrates three 'urses' for: (1) Hyder's father, (2) first step-mother and (3) his own mother.

The persons buried in the Makbara are twelve in all (See sketch plan Plate V. 1).

1. Khoolsin Bîbi—Hyder's first wife.
2. Muhammad Bhalool—Step-brother of Hyder.
3. Nawab Fatheh Ali Khân Sâhib—Father of Hyder.
4. Sultan Shah Saidani Bîbi—First step-mother of Hyder.
5. Muhammad Ali Sâhib—Step-brother of Hyder.
6. Muhammad Vali Sâhib— do

7. Sakina Bîbi *alias* Khâja Bîbi—Grandmother of Hyder.
8. Mohammad Ali Khân Sâhib—Grandfather of Hyder.
9. Chand Bîbi—Second step-mother of Hyder.
10. Muhammad Ali Sâhib—Step-brother of Hyder.
11. Muhammad Shahbaz Ali Khân Sâhib—Own brother of Hyder.
12. Razia Begum—Own mother of Hyder.

In the compound there are two buildings: the Darga which faces north and the Mosque. Only Hyder's father has a dome in the ceiling over his tomb with a low tower above. The building is like a stone manṭapa only and of no architectural importance. The walls are of raw brick and one yard thick. To the north is a large tank (150′ × 120′). Outside and inside the compound are numerous Moslem graves and Hindu pillars bearing bulls, etc.

Nâga-kuṇṭe is a large pond (200′ × 100′) with a partly submerged manṭapa in the middle and the temples of Veṅkaṭaramaṇa and Nañjuṇḍêśvara to its north.

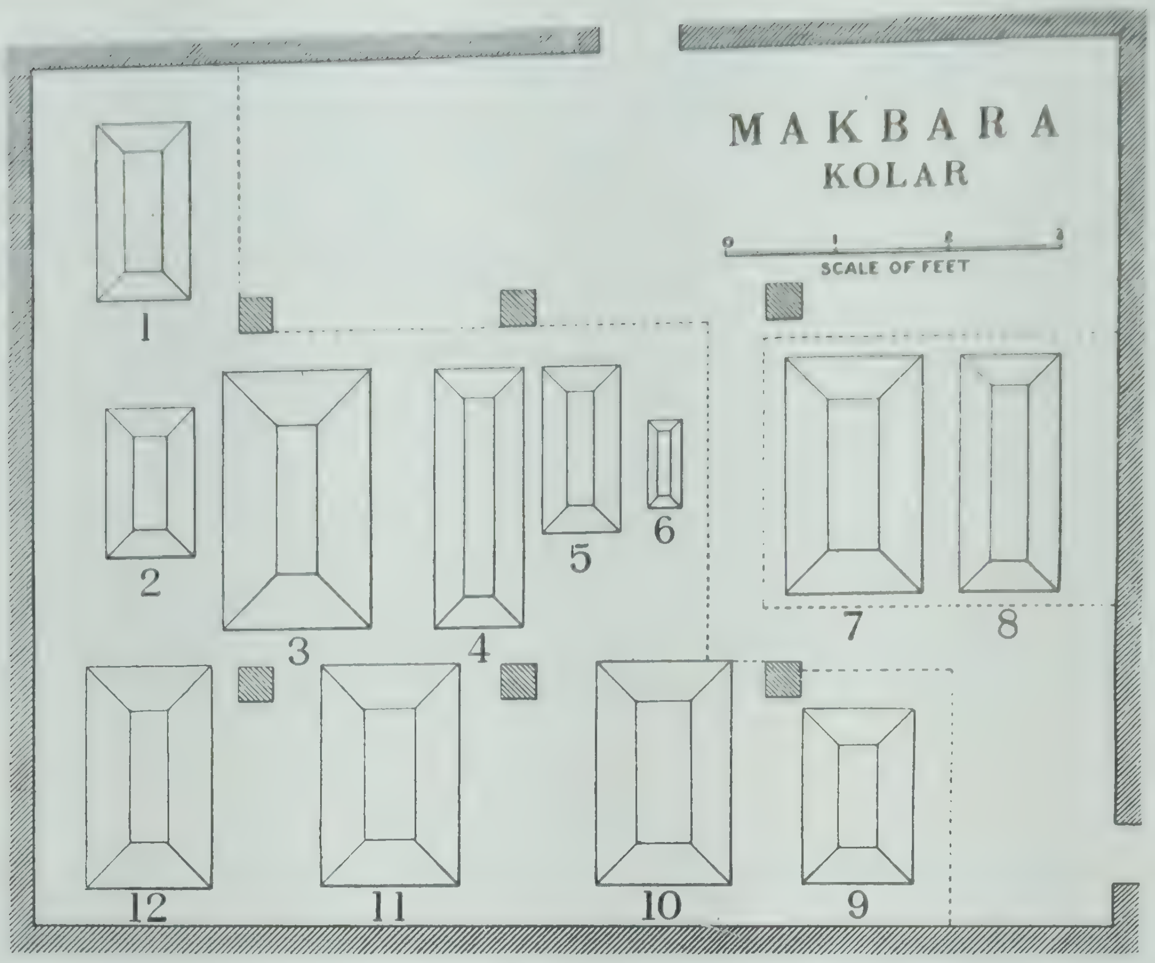
GARUḌANAHAḶḶI.

Garudanahalli.

Garuḍanahaḷḷi is a village two miles north of Narasâpur (a place in Malur Taluk) nine miles from Kolar. To the south of Garuḍanahaḷḷi is a low range of gneiss granite hills extending to the Kolar hill range. To the north of the Kendatti hill is a wide pasture ground overgrown with bushes. Here, spread over an area of nearly half a square mile, are about a hundred cromlechs. Nearly half of them are said to have been opened mostly by Mr. Cooke of the Kolar Gold Fields in 1914. He photographed the excavations and sent the pottery to European museums.

The typical cromlechs have a ring of about thirty large rough stones all around with a head stone, a slab of eight or ten feet high, three feet wide and one foot thick. The diameter of the ring is about 20 feet and each stone is of about two or three cubic feet. In the middle of the ring, almost on a level with the ground, is a large slab (about 15′ × 15′ × 1½′ generally). Below this slab is a chamber of slabs (8′ × 5′ × 5′) the corners being cemented with mortar sometimes. There is a bottom slab, below which fine sand is found. The east slab has invariably an artificial hole, about 1½′ in diameter, with a round slab fitting into it and covering it. Inside the chamber are found fired and wheel-turned earthen pots of various sizes and shapes (4′ to 2″ high). Some of these are like the ones in the Bangalore Museum, with three legs. Some are rough on the outside and thick-walled, while others, especially the black or bicoloured ones, are glazed and thin-walled. The broken pieces of a blade, perhaps of iron, and a brass (?) ring werealso found. Some pots contained ashes. No coins or bracelets were discovered. The place appears to be a prehistoric necropolis and is one of great promise to the excavator.

PLATE V.


MAKBARA
KOLAR
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SCALE OF FEET
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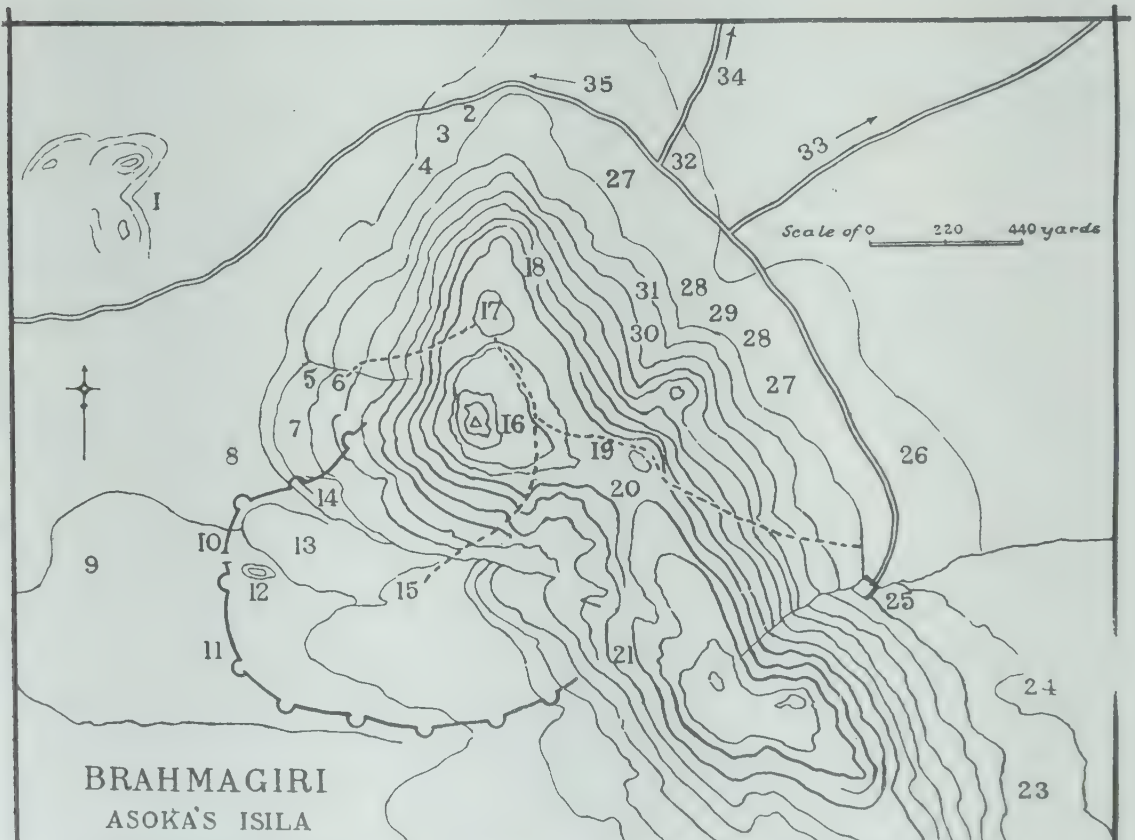
1. (p. 21).


BRAHMAGIRI
ASOKA'S ISILA
CHITRADURGA DISTRICT
Scale of 0 220 440 yards
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2. (p. 23).

CHITALDRUG DISTRICT.

BRAHMAGIRI.

(Key to Plate V, 2.)

1. Siddâpur inscription of Aśôka.
2. Brahmagiri inscription of Aśoka.
3. Cromlechs and cists.
4. Biḷe guṇḍu (Gâre guṇḍu).
5. Akkataṅgiyara guḍi.
6. Rocky pathway.
7. Mound of Durgâ temple.
8. Vîragals.
9. Pêṭe area of Hâneya.
10. Vîraballâḷa's inscription.
11. Old fort wall.—Jâli kaṭṭe.
12. Pagaḍesâlu guḍḍa.
13. Mound of small temple.
14. Jain temple.
15. Pathway among rocks.
16. Mahal.
17. Water in cave.
18. Foundations of palace.
19. Lakshmî temple.
20. Hulikuṇṭe.
21. Bôrekuṇṭe.
22. Mounds of small stones.
23. Valley with neoliths.
24. Perennial spring (Pallakki Chilume).
25. Village Roppa.
26. Cromlechs, dolmens, and kistveans (Mauryara-mane).
27. Old town site.
28. Pits dug for bones formerly.
29. Uḍuvalagoṅdi.
30. Underground spring and cave.
31. Mound with potsherds.
32. Brick foundations near the road.
33. Way to Hanumâpûr.
34. Way to Jatiṅga Ramêśa hill.
35. Way to Siddapur and high road.

Brahmagiri.

The neighbourhood of Siddapur in the Molakalmuru Taluk is already well known to archæologists owing to the occurrence of three minor rock edicts of Aśôka (See Plate V-2). The best preserved of these records is close to Brahmagiri or the Bharmagiri hill which we first explored. There are three ways leading up this hill. The first is from Roppa, on the south-east, the second from near the Jain temple at Hâneya, and the third from near the Akkataṅgi temple on the south-west. The last is a dangerous rocky pathway leading up the hill to the Mahal, but it is the shortest.

The Mahal.

The Mahal is the best building for many miles around. In the last century, an Ayya or Liṅgâyat recluse got it built up for his residence, most of the materials except stone being brought up from below. It is a two-storied building of stone, bricks and mortar with a fine front. It has a small quadrangle inside (20′ × 20′) from which doors open to three chambers finely plastered and with good flooring. The east chamber has an attached room with a stone safe in a wall. The upper floor has also three rooms and some glass doors and painted walls. The building commands fine views from all sides. To the south is the citadel hill with the old cementless fort wall, three of whose round bastions are visible. The latter have no cannon platforms but have musket holes and possibly belong to the 16th or 17th century. There is also an old temple of the Châlukyan type. To the east is a wide plain overlooking part of the Bellary District, while to the north is the Bellary range with the Jatiṅga Râmeśa hill and the Chikka Hagari river in the foreground. To the west is also a hill range and we overlook Nâgasamudra, Gourasamudra and Siddâpur. On the south is the Molakalmuru range of hills. Half way down the hill on the east there is a tank with lotus creepers, containing good water. To the west of the Mahal is a pool of dirty water and behind it a kitchen has been built. To the north-east of the Mahal among the rocks there is a cave with a long natural trough containing cool fresh water for drinking.

The walls of the quadrangle have stucco figures among which are two couples (perhaps the donors of the building and their wives) and two Vaishṇava dvârapâlas. The bulls at the corners of the building show that the building was built for a S̀aiva Ayya somewhere about 1850 A.D. as seen from the hooks for the chandelier.

Foundations of Palace.

Crossing a ravine, we come to the fort where we have the stone foundations of an important building, perhaps a palace, built on a terrace bounded by roughly worked stone beams. Potsherds are lying about and it can be seen that the building faced eastward. Passing through a breach in the fortwall by the side of

Fortifications and Buildings.

an Âñjanêya temple and two pools of water, we come to the Triśaṅkêśvara temple, a plaiṇish 13th or 14th century structure of the Châlukyan style.

Trisankesvara Temple.

This building is typical of a prevalent local type and has a garbhagṛiha (8′ × 8′), a sukhanâsi (6′ × 6′) and a navaraṅga (20′ × 20′). The garbhagṛiha contains a liṅga (6′) and a pedestal of black stone (10′), placed under a shallow lotus Bhuvanêśvari. The garbhagṛiha doorway has Śaiva dvârapâlas on the jambs. Above these are pilasters, the northern one having rounded mouldings. The lintel has projections and drops common to the Châlukyan and Hoysala work. All the ceilings of the temple are similar. The sukhanâsi has a Nandi of the 14th century type. The sukhanâsi doorway has a Gaja-Lakshmî lintel supported by jambs with rhomboid floral ornamentation, all in granite. All round the door, except below, is a perforated screen with square holes and below a kalaśa is carved on each jamb.

Beyond the pillar on the sides are niches now containing a Gaṇêśa and a Kêśava, evidently brought here from some other temple.

The open navaraṅga has nine aṅkaṇas with sixteen pillars and shallow padma ceilings with a large circular stone usually called Chandraśila (about 6′ in diameter) in the raised floor of the central square. The pillars have sixteen-sided fluted shafts with square mouldings at the bottom and in the middle, and round ones near the top. They are of granite and appear to belong to the 14th or 13th century. A stone railing, 2½′ high, runs round the navaraṅga.

In the navaraṅga are now kept also a granite Gaṇêśa, a granite vîragal with four panels and an illegible modern Kannaḍa inscription on soap-stone (Ep. Car. XII Ml. 20) of Iruṅgoḷa's son (13th century).

The temple has above it only a pyramidical 'vimâna' with seven projecting dentil cornices and a square-bottomed 'śikhara' with no kalaśa above, (Plate V 4). The stones of the vimâna are uncarved. The navaraṅga parapet has cornices as in the Hoysala platforms.

Above the sukhanâsi is a raised top looking like a projection of the vimâna as on the Arsikere temple.

Relief Figures on Rocks.

Passing through another breach in the fort we pass by a rock on which a Pâlegâr on horseback is going in procession with fifteen swordsmen. A 'Bêgâr' (messenger casteman) is drumming on the opposite boulder by the side of a large stone platform, perhaps a gateway or the basement of a building, beyond which are the 'nîrinakuṇṭe' (in which there is a well with perennial water supply) and a rock. On the latter is a partly carved recent relief figure of Siddappa-dêvaru and a stone beam on which a man is stabbing himself.

Elurapade.

About a hundred feet lower down on the way to Hulikuṇṭe is a huge rock, called 'Êlûrapade' under which is a low cave, 2 to 3 feet high, and about 200′ × 50′ in area. Under the rock the people of seven villages are said to have been accidentally crushed long ago.

Hulikunte.

Further down near Hulikuṇṭe are two old ruined temples the larger one of which is said to be of Bhâgya-Lakshmî. It is very similar to the Triśaṅkêśvara temple but now has neither the vimâna nor the perforated screens. Its navaraṅga is protected by a recently added stone wall all around. Several nâgarkals are half buried by silt in the navaraṅga but no images exist now. The pillars are similar to those in the Triśaṅkêśvara temple. The temple faces east and to its north is a small one-aṅkaṇa temple, with no image, called the Vîrabhadra temple. In front of it are three Śaiva vîragals of the usual type.

On the face of some sloping rocks we descend to Brahmagiri (or Roppa), a small village of about 100 houses of Nâyaks and Gollas. To its south on a large stray boulder called Gaurî guṇḍu there is a Nâgari inscription of three lines dated śaka 1121[1]. Below it is an outline engraving of a hero holding high an umbrella in his left hand and a circular thing in his right.

Trial Excavations.

Trial excavations of the mounds close to the Bramhagiri Rock Edict of Aśôka, have revealed the existence of at least four different inhabited layers, one below the other, belonging to various epochs of time: the topmost layer consists of the stone walls of Hâneya, a fortified Châlukvan town of c. 1100 A.D.; the second contains the ruins of the Aśôkan town of Isila of c. 250 B.C; below it, in the third layer, are the vestiges of a prehistoric Iron age town which must be many centuries older than the earliest known landmarks of South Indian History; and, lastly, the fourth and lowest layer contains the oldest remains.

These last come from a stone age settlement of the late microlithic period, yielding numerous pygmy implements of chert, chalcedony and other varieties of stones, among which can be identified a tanged crystal arrow-head, finely retouched knife-blades, scrapers and small well-ground flat celts, triangular in shape. These are associated with shell and bone beads and coarse rough darkware pottery made up of clay, freely mixed with mica. The potsherds are varied showing marks of sunburning and firing, handmaking and turning on the wheel.

That the South Indians had a knowledge of copper and iron even at this remote epoch, is known from the occurrence of a copper fishing hook and iron slag pieces. The condition of culture appears to be much earlier than that found in the excavated levels in the Indus valley and is probably akin to the pygmy flint culture of the

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[1] Ep. Carn. XII, Molakalmuru 23.

Vindhya mountains. In European prehistory, the latest date assigned to similar cultures is some centuries earlier than 1000 B.C. A detailed illustrated note on these trial excavations will appear in a subsequent report. Further work on the site is expected to throw much light on the development of South Indian culture in the unknown past.

SIDDÂPUR.

Ramachandresvara Temple.

At the commencement of the Siddâpaur tank bund is a relief image on a rock with two long Vijayanagar inscriptions in Kannaḍa above it. Lower down there is a small temple of Râmachandrêśvara with a garbhagṛiha and a porch of one aṅkaṇa, both of them having a padma ceiling. The Gaja-Lakshmî lintel is supported by jambs on which kalaśas are placed. The temple is probably of the 14th century.

On the north side of the rock on which the temple stands is a Noḷamba inscription[1] in large old Kannaḍa characters. Further to the north there is a boulder poised upon another and on its west face is a modern Kannaḍa inscription recording a grant to Saṇṇa-Hanumanta-Rāya of the village. Further to the north, a boulder has another inscription.[2] Near it are carved figures of Gaṇêśa, Liṅga and Basava, and a man and his wife (donors) prostrating before Gaṇêśa.

JATINGA RAMESA.

Jatinga Ramesa Hill.

About two miles directly to the north of Siddâpur is situated the large hill of Jaṭiṅga Râmêśa (Plate VII-1). A comparatively fine flight of steps leads us past a Gaṅêśa temple of probably the Noḷamba period and two unimportant small shrines to the Aśôkan inscription on the hill. The Jaṭiṅga Râmêśa temple is built beyond the latter on the western height. (Plate VII-2.)

Hire Jatinga Ramesa.

In the central part of the hill on the topmost peak there is a small temple of Râmêśa. We can reach it only by clambering up the rocks from the direction of Saṇṇa Jaṭiṅga Râmêśa and finally by climbing a tree and reaching the topmost rock. The pathway is very dangerous and difficult. On the top is a small temple, about 9′ square and 6′ high, made up of a wodden maṇṭapa, not more than two hundred years old, and of the rudely repaired ruined walls of a well constructed structure of brick jointed by mortar. The doorway in the north wall is closed by stone chips. Inside there is a white liṅga, small in size (4″ diameter) and quite round on top. The bricks used here measure 12″×9″×2½″.

About 15′ to the north of the temple, on the same rock, there is a circular trigonometrical survey mark inscribed and near it, a square hole evidently intended for receiving a lamp post. Between the temple and the absent post is a boat-like hollow caused by the stone masons and pointed out as the place where Jaṭâyu was cremated.

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[1] E. P. Carn. XII, Molakalmuru 10.

[2] Ibid, Ml. 11.

From the top we can get a beautiful view of the surrounding country on all sides and especially of the white building of Sanna Jatiṅga Râmesvara.

About 20 feet lower down and 30 feet to the north, stand other maṇṭapas of stone facing north with no ornamentation and having walls made of large slabs placed one upon another without cement. Nearby is a cave under a large overhanging rock which has been converted into a shrine, perhaps in the Vijayanagar period, by raising up a wall of bricks ($12'' \times 8''$ or $9'' \times 2\frac{1}{2}''$) facing east, between which and the rock a covering roof is made. A doorway has also been added and on top is a gopura. The walls and rock flooring are covered with a thick ($2\frac{1}{2}''$) coating of chunâm. (It is a likely place for an Aśôkan inscription.) In the shrine are now a liṅga, a broken Veṅkaṭêśa image ($1\frac{3}{4}'$) and a Nâga stone. On the rock there is a Noḷamba-Pallava inscription.

The Temple Area.

On the lower hill a fine flight of stone steps, partly of the Pâlegâr times and partly of the Vijayanagar period, leads to a large plain mahâdvâra which is of about the time of Dêvarâya of Vijayanagar. The brick top and the stucco figures are now in a ruined condition. On either side is a liṅga shrine with a bull. Immediately inside this mahâdvâra is a smaller one with a shrine on each side for Gaṇapati (south) and Chamuṇḍa (north). The latter is a soap-stone standing figure. The small mahâdvâra has shortish pillars with eight and sixteen-sided shafts and cubical and circular mouldings similar to those at the Hiḍiṁbêśvara temple in Chitaldurg and the Triśaṅkêśvara temple in Brahmagiri. The four shrines have low granite doorways with Gaja-Lakshmîlintels, floral jambs and rounded pilasters ($4'$-$5'' \times 2'$-$3''$) and the bricks are $14'' \times 9'' \times 2{\cdot}75''$. Gaṇapati and Chamundâ are both somewhat damaged. The latter is a finely proportioned standing image, three feet high, spearing a Râkshasa seated on a buffalo. Behind her is a small lion. Her hands hold: spear, chakra, śaṅkha and demon's hair. The images and tôraṇá are of one stone.

The lamp pillar (Plate VII-2) which tapers to a height of about 40′ has a sixteen-sided shaft with fifteen quadruple double-bodied lion steps. It belongs perhaps to the Palegâr period.

The Paṁpapati shrine has a small liṅga in a step-pyramidical vimâna and a Gaja-Lakshmî doorway of granite.

The Vîrabhadra shrine has a sanctum and an anti-chamber with a projection of the gopura over the sukhanâsi. The image, 4′-6″ in height, is a well proportioned plain figure of the early Vijayanagar period, wearing 'kirîṭa' and 'rudrakshamala' and holding sword, arrow, bow and oblong shield, while on the back is the quiver and round the head a 'toraṇa'. The sukhanâsi doorway has Gaja-Lakshmî. To its south is a natural cave (25′ × 20′) called ‘Kumâra Râmana Garadi mane’ in which that hero is said to have taken gymnastic exercises.

At the end of the maṇṭapa there is a small liṅga shrine of Jaṁbukêśvara built of bricks of various sizes (12″ × 6″ × 2·75″ . The Saptamâtṛikâ shrine has a broken panel of the Seven Mothers.

The Janârdana shrine has a later Vijayanagar image, 1′--3″, with four hands · abhaya, discus, lotus and gadâ.

The Châmuṇḍâ shrine has a potstone image, 1′.75″, similar to the one near the doorway.

The Ṛishi shrine has pillars and lintel of the early Vijayanagar period.

Behind the Châmuṇḍâ shrine are two cave shrines of Chandramuḷîśvara and Mahâbalêśvara. Near the latter on a rock known as Nagarpaḍe-Guṇḍu several Pallava inscriptions have been inscribed. Of these Ep. Carn. III, Ml. 27 gives 982 A.D. as the date of the oldest stone temple in the place.

The Arkêśvara shrine has a Gaja-Lakshmî doorway and the linga is two feet high. It is eight-sided at the bottom, round in the upper part and flattish at the top.

Chaṇḍikêśvara is a small liṅga, 4′ high, and has over it a pyramidical brick structure in imitation of stone śikharas similar to that of Triśaṅkêśvara in Brahmagiri.

Tapôliṅga has also a Gaja-Lakshmî doorway and no śikhara.

The Bhairava shrine has been repaired and a large maṇṭapa added to the old structure of one aṅkaṇa. The image, which is of the early Vijayanagar period is 4′ high and in high relief, holding a dagger and kapâla (both damaged). Snakes are dancing below, and one of them is swallowing a rat. The group is not very fine.

Opposite to the main temple is situated the shrine of Sûrya. It has a very plain Gaja-Lakshmî doorway of the early Vijayanagar period and contains a fine image of Sûrya with two hands. The height of the image with the pedestal is about 4½′ and the material used is dark stone. The god holds a lotus in each hand and the ornamentation is not elaborate as on the Hoysala images. The tôraṇa is also of dark stone and quite plain, though arched. At its bottom is a small Chhâyâ with bow and arrow. On the pedestal Aruṇa drives the seven horses.

The main temple which, according to Ep. Carn. XI Molakalmuru inscription No. 27, was very probably built in 962 A.D. has a garbhagṛiha, a navaraṅga and a sukhanâsi. The garbhagṛiha has a natural liṅga, 8″ high, on a stone pedestal. The garbhagṛiha doorway has a Gaja-Lakshmî on the lintel. The sukhanâsi has a very ordinary padma ceiling which is supported by pillars, perhaps of the Noḷamba period. The sukhanâsi doorway has pilasters and other ornamental work, all hidden by a thick coating of chunâm. The navaraṅga which appears to have been repaired some years ago seems to have had three doors of which the north one has now been closed. The pillars are of three kinds, eight-sided with cubical mouldings, star-shaped and round. A fine example of the last type is partly seen in the south wall. It is possible that the navaraṅga was re-built in the Vijayanagar days, part of the old materials being used. There are a broken image of Bhairava in a corner and a Naṅdi facing the liṅga. The central ceiling has a padma in the centre.

Sîtammna-doṇe is a natural pond on the north-west. Near it are two pairs of feet said to have been those of Śîta who stayed here during Ravaṇa's fight with Jaṭâyu on the eastern hill. Close to these feet is an elephant in a small shrine and it is said that the rock emits strange sounds when the ear is placed on it. There is a vîragal near the pond.

To the north of the temple a steep descent of roughly cut steps on the face of the rocks takes us to a cave with a pool called Êkâṅta-Tîrtha. Here Râma is said to have stayed when he reached the hills searching for Sîtâ. If great eagles like Jaṭâyu did at any prehistoric time live on the hill, this cave was one the likeliest places for their habitation.

On the eastern hill there is said to be a cavity in the rocks which is pointed out as the place where Jaṭâyu kicked Râvaṇa.

The outer faces of the temple, sukhanâsi and garbhagṛiha have pilasters, double and single. Below the line of pilasters is a moulded basement part of which is buried now. A ruined rampart wall surrounds the temple area.

Though there is an inscription of Aśôka on the hill, no Maurya structures are found in the neighbourhood, but potsherds of the Noḷamba and Vijayanagar times abound all over.

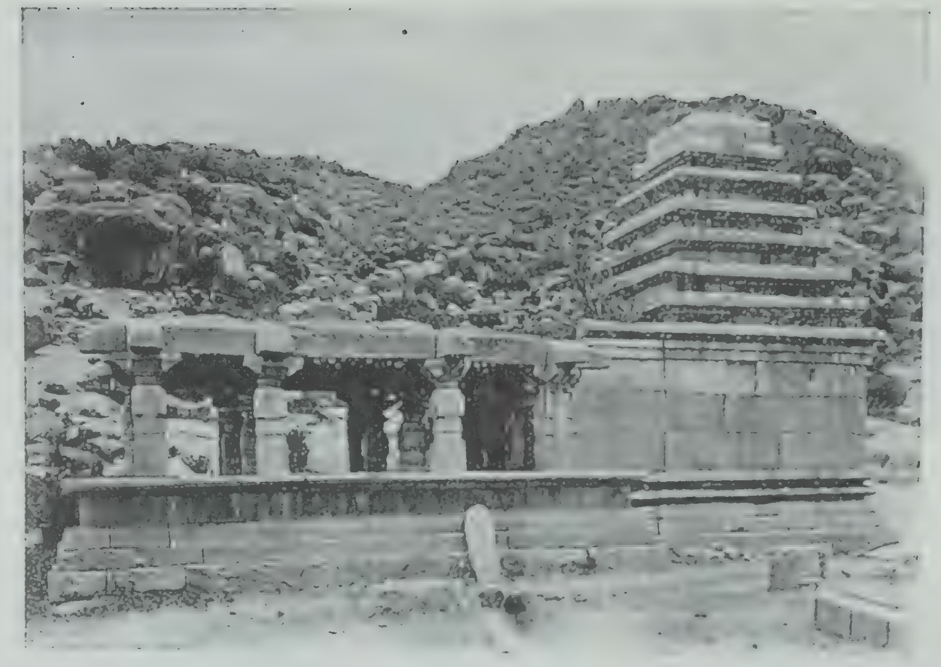
At the foot of the hill there is a Gaṇapati temple with a liṅga and a two-handed Gaṇêśa of potstone. The bricks are 12″ × 8″ × 2¾″.

HÂNEYA.

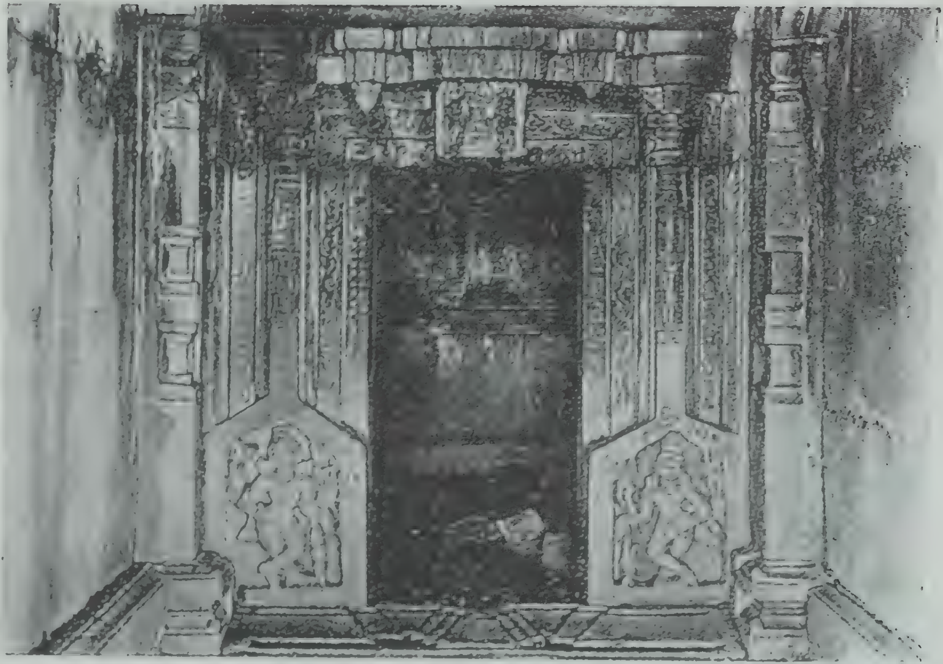
Akkatangi Temples.

The fields to the west of the Brahmagiri hill are called 'Pêṭê-hola' or 'town fields.' Near the hill slopes are the twin temples of two sisters called the Akkataṅgiyara guḍi. The better sculptured of the two is said to have been transferred in Pûrṇaiya's days to Chikerahaḷḷi, six miles away to the south-west, and made into a Râma temple. The other is still standing. It has a garbhagṛiha, an open sukhanâsi, and an open pillared navaraṅga (Plate VI-1). The garbhagṛiha has no image but has a padma in the ceiling and a horizontal projection in the middle of the walls. The garbhagṛiha doorway is a fine granite specimen of Noḷamba work (Plate VI-2). The lintel stone has Gaja-Lakshmî and two drops. The jambs have floriate creepers, sixteen-sided ornamental pilasters, rows of gryphons like man-headed and elephant-headed lions, etc., and leaf ornamentation. The ḍvârapâlas are Ṡaiva. The open sukhanâsi has a padma ceiling. The square navaraṅga which is open on all sides, except the south, is bounded by a stone bench, three feet high, on which ornamental

PLATE VI.

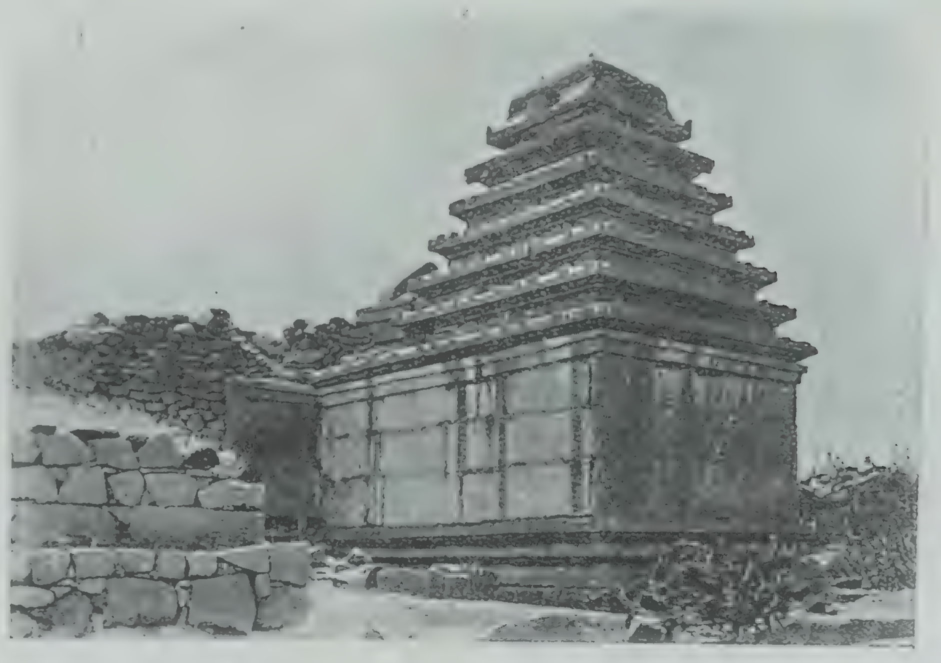


1. AKKATANGI TEMPLE, HANEYA—NORTH-WEST VIEW (p. 30).



2. AKKATANGI TEMPLE, HANEYA—INNER DOORWAY (p. 30).

3. OLD FORTWALL, HANEYA (p. 32).



4. TRISANKESVARA TEMPLE, BRAHMAGIRI—SOUTH-WEST VIEW (p. 25

Mysore Archæological Survey.]

granite pillars, five feet high, support the roofs. Projecting stone eaves were present formerly but they have now disappeared. The vimâna is typical and of stone with seven tiers rising pyramidically. The four chief pillars have sixteen fluted shafts and octagonal, cubical and round mouldings. The navaraṅga ceiling has a shallow granite Bhuvanêśvari with a Chandrasila below it. The neighbouring temple had a fine śikhara as seen by the turrets lying about.

Jain Temple.

Going southward we pass through fields strewn with brickbats and potsherds. There is a well with good water, near which lies a Janârdana image of soapstone, two feet high. Further on we see the rocks from which beams and slabs were quarried. Beyond the spur of the hill, thare is a Jain temple facing south on a high terrace and having a garbhagṛiha, an open sukhanasi, a navaraṅga and an open small porch. The vimana is now covered with plaster and post-Moslem ornamentations of the 18th century. Inside it there is a Chalukyan stone vimana of granite with seven pyramidical tiers as in the Triśaṅkesvara temple. A projection covers the sukhanasi, but the navaraṅga has over it a modern parapet wall. The garbhagṛiha has the image of a seated Tîrthankara with a broken head. The image is three feet high. The sukhanasi and navaraṅga doorways have nothing remarkable except the two kalaśas, and the image of Jina on the lintel. Plaster work covers the doorway of the navaraṅga. The pillars of the latter are larger and plain ones of granite with octagonal mouldings. The granite pillars of the small porch in front of the temple have octagonal and round shafts with cubical and rounded mouldings. The stone 'jagali' or bench has rounded parapet walls. To the south of the temple, is a low mound, probably the site of a ruined temple.

Pagadesalu Gudda.

To the south west of the Akkataṅgiyara-guḍi near the vîragals there is a mound, 6′ high and 50′ in diameter, strewn about with rough and worked stones. On its east lies a broken headless soapstone image (original 4′) of seated Durgâ holding 'ruṇḍamala.' A slab with a pair of feet lies in front. Nearby are seven vîragals of granite looking very fresh. Perhaps they were set up by Vîra-Ballâla II after the capture of Hâneya. To the south of these is a rocky hillock, 'Pagaḍe-sâlu-guḍḍa,' with a rude granite temple, consisting of a garbhagṛiha and a sukhanâsi, in each aṅkaṇa of which are marks on the floor said to be the 'pagaḍe-hâsu' or dice board of the Akkataṅgis or sisters who used to mount the hill and have a game of dice. But the look of the marks gives a very different impression. The garbhagṛiha marks appear to show a standing human figure with head to the north. Near its right hand is a mark looking very much like the Brâhmî letter "*A*" The marks in the sukhanâsi are different and look like a liṅga with yônî, a crescent with a star in the middle, etc. To its east, however, are some marks resembling 'pagaḍesâlu' or a dice board.

To the west are the ruins of an old fortwall of rough large stones (Plate VI-3). On the way to the Siddâpur inscription, behind Kâḍu-Siddhana maṭha, near a fig-tree, is a Kannada inscription of six lines with a relievo Naṅdi nearby. It seems to be of the Vijayanagar period.

RAMADURGA.

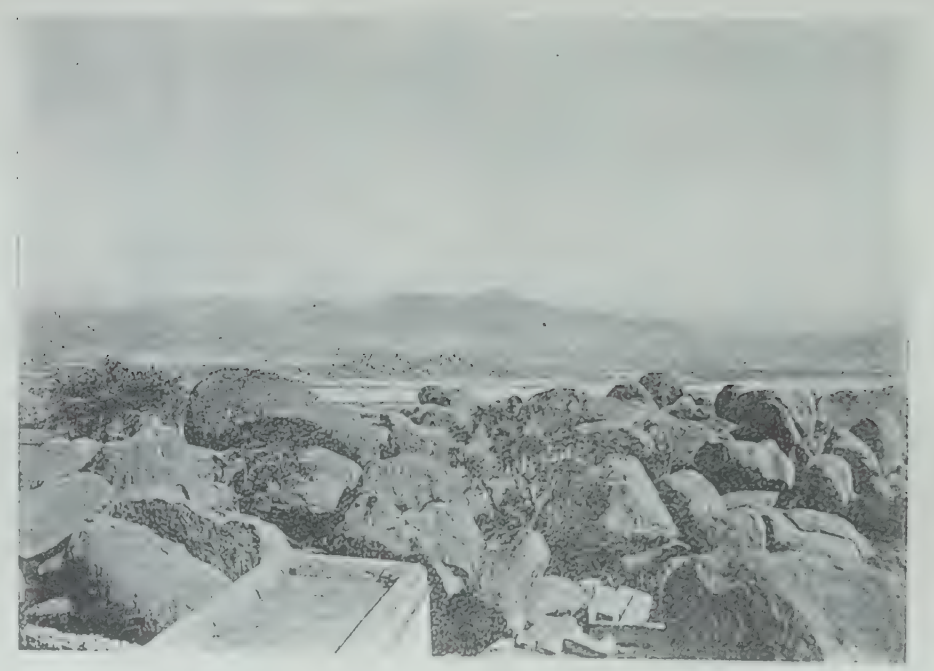
Fortifications.

Râmadurga is situated on a low hill about 150 feet high south of Nâyakanahaṭṭi, in the Cheḷḷakere taluk and has a fort (Plate VII-3) nearly square in shape, each of its sides being about 200 yards long. Obanâyak of Râmadurga village stated that the durga was said to have been built in the Pâlegâr days for Râmesvara linga. The original gate appears to have been on the east. Here a flight of about 10 steps leads to a breach where stood the old entrance. Thirty feet higher up there is an inner fortress (200′ × 200′). The fortwalls (about 15′ high) are built of rough uncemented stones with parapets formed of smaller stones. At the top of the hill, *i.e.*, in the centre of the upper fort, there are foundations of stones representing former buildings, perhaps forming the chief's quarters. To their west there are several rock-cut ponds 40′ × 40′ × 20′ two of which even now contain rain water. The fortresses are provided with round bastions at the corners but there are also square bastions, one or two of them having slab made openings (2′ × 2′) which appear to be only outlets for water. No evidence of cannon platforms or musket holes was found. The walls are 10 feet thick. On the west between the two fort walls the rock slopes down. Here there appears to have been a shallow cave which gave the suggestion for a regular cave temple. (Plate VII-4.)

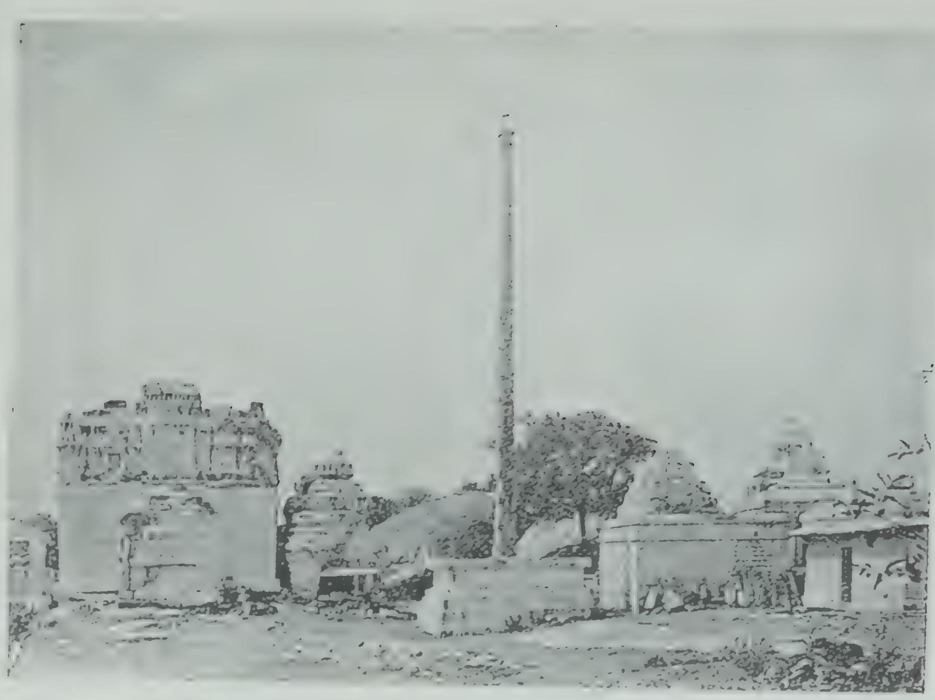
Cave Temple.

At first the face of the rock was cut by the architects until a vertical wall (25′ × 12′) was made. Then out of the darkish stone a regular hall was carved with eight pilasters and four free pillars, all of the Dravidian style, with mango fruit capitals and images carved on the lower mouldings. The pillars are 8′ high and above them is a rock ceiling about 3′ thick. On the pillar mouldings are Purushamṛiga, Varâhavatâra, Narasimha, Kaṇṇappa Nayanâr and lions seated on Râkshasas. The ceilings are specially interesting as they are in imitation of the Hoysala work to some extent. The front outer ceiling has a fine padma with a central pendant and hole for the bell. Above the padma are parrots. The whole group is set in a square which is itself set in another, while the panels on both of them are carved all over with four Vidyâdharas, two Gaṇḍabhêruṇḍas and a yâḷi-headed bird, *i.e.*, Śarabha. Among the figures on the beams are Râma and Sîtâ seated, with Lakshmaṇa standing; Śiva seated; Śiva and Pârvatî with Kumâra by their side; Mahishâsuramardinî; Naṅdi; and stories from the Śaiva purâṇas. Many designs have been drawn

PLATE VII.

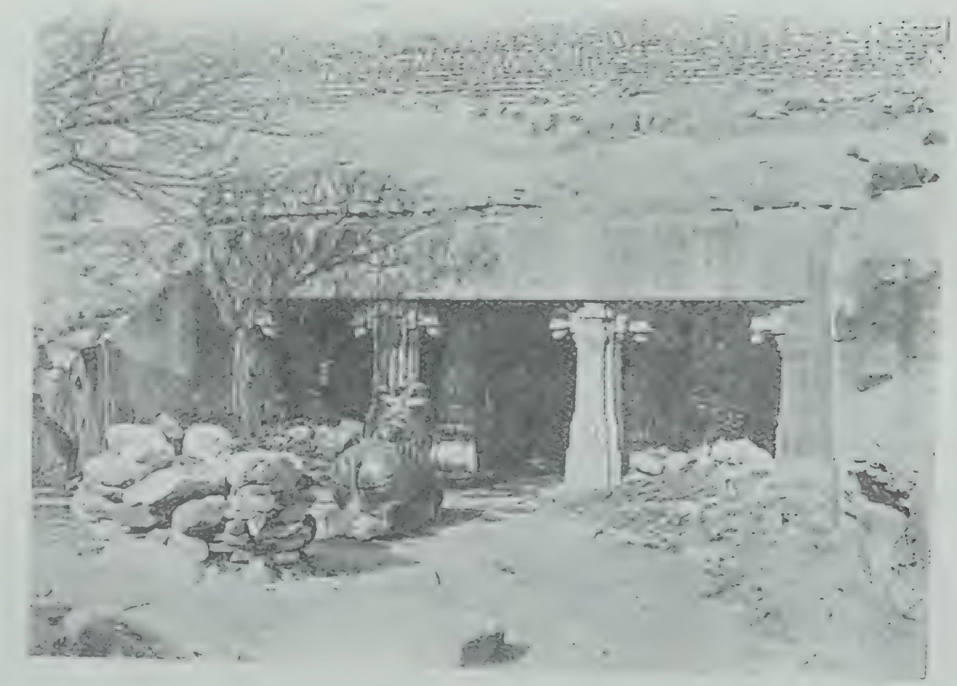


1. JATINGA RAMESA HILL—VIEW FROM BRAHMAGIRI (p. 27).



2. JATINGA RAMESA TEMPLE—RUINS AND LAMP PILLAR (p. 27).

3. RAMADURGA—FORTIFICATIONS (p. 32).



4. RAMADURGA—CAVE TEMPLE (p. 32).

Mysore Archæological Survey.]

in red ochre, but the work appears to have been stopped before completion. The drawings and half-worked relievos show very strong Vîraśaiva influence of the middle of the 18th century A.D. The inner navaraṅga ceiling has a shallow Bhuvanêśvari with a large padma and pendant. The roof is supported by highly ornate projections of beams and on the large beams there are the eight Dikpâlas. The navaraṅga maṇṭapa is 30′ × 20′. The garbhagṛiha doorway is a well-worked piece (5′ × 2½′) with the jambs and lintel ornamented with rows of creepers, flowers and lions supported by niches containing dvârapâlas. The central panel of the lintel is unworked. The pilasters supporting the jambs have kalaśas and double-lion faces. The sanctum, the ceiling of which is unfinished, has a blackstone liṅga on a seat (2½′ high) which appears to have been brought from outside. Behind it are three arched niches, the central one having a relief liṅga engraved under a seven-hooded cobra. The group is inset in a projecting 'tôraṇa' on which are chowri bearers and dvârapâlas. The Basava before the cave is fine (4′) and well ornamented in imitation of Hoysala work. The temple is one of the best pieces of work of the Nâyaks like the Karivarti temple at Chitaldrug and possibly belongs to the middle of the 18th century. The temple is unique, as none other of the kind is known in the Mysore State.

HASSAN DISTRICT.

HALEBID.

Halebid is famous as one of the most important places of archæological interest in the Mysore State. Its temples were briefly note by Fergusson and other writers on Indian architecture and a brief note was published by Mr. R. Narasimhachar in the Annual Report of this department for the year 1911.

A detailed study of the ancient site and its temples has now been made and it is proposed to take a large number of drawings and photographs. The materials available are so numerous and of such high quality that the publication of a separate monograph on Halebid is under contemplation.

In the following notes an attempt is made to give an idea of the archæological value of the place, though for want of space detailed studies of many aspects have had to be omitted.

A rough sketch map of the place has now been published for the use of intending visitors. (See Plate VIII.)

In studying the temples, the fact has always been kept in mind that most of these structures have histories of their own, their parts having been often constructed by different generations and sometimes by different dynasties. All available information has been used for analysing the structural parts according to age and style.

Hoysalesvara Temple.

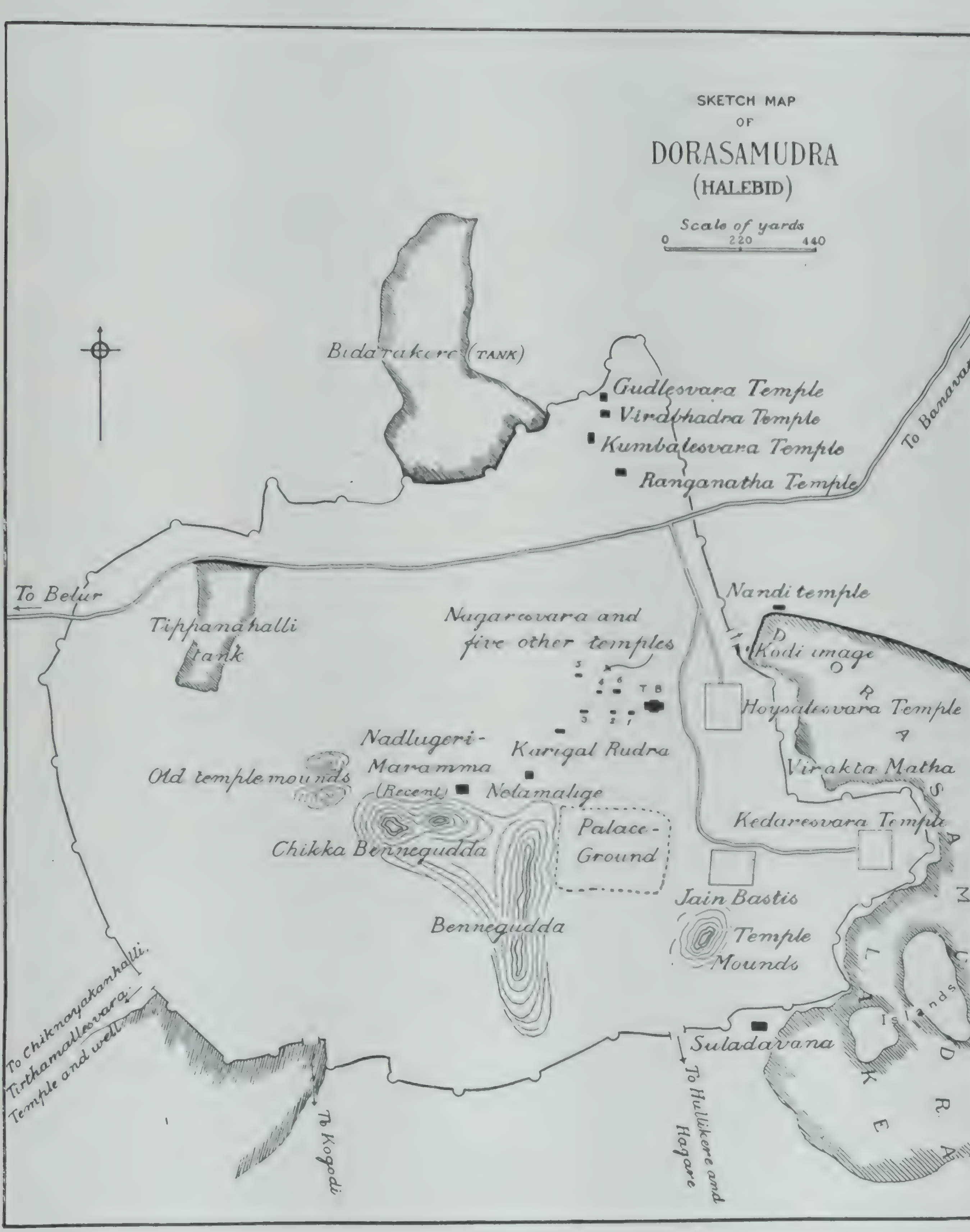
About 18 miles to west south-west of Banavar Railway Station and 9 miles by road east-north-east of Belur is situated the small village of Halebid in and around which are the ruins of the great city of Dōrasamudra which was for three centuries the capital of the Hoysala Empire. The largest monument of the place, perhaps the greatest ever constructed in that ancient city, is the temple of Hoysaḷêśvara which stands intact to-day. It is a veritable museum of sculpture containing thousands of carved figures, large and small, which reveal to us the conditions of art and life in the Hoysala Empire. (Plates I and XII.)

General Description.

It is a large temple built entirely of greyish soap-stone which yields softly to the chisel and gets hardened with exposure to the atmosphere. The temple is raised on a high platform which, as usual, follows, more or less faithfully, the main contour of the temple and is nearly 15′ wide. The temple has two large cells containing the Hoysaḷēśvara and Śâṅtaḷēśvara liṅgas, respectively. (See plan on Plate X.) Both of them have star-shaped outer walls and appear to have had similarly shaped large towers which have now disappeared. To the south, west and north of each garbhagṛiha on the inside, are large niches corresponding to which there are on the outside tall two-storeyed towered niches. Each cell has a sukhanâsi and a large indented square shaped navaraṅga, the two navaraṅgas being connected by a corridor. The back wall of the navaraṅga is thick and heavy and has two indented square shaped projections at each corner. The corridoṛ has a tower-like projection at the back of its centre and a slightly larger one in front. Four doorways lead from the platform into the navaraṅga—two from the east, one from the north and one from the south. Towered niches flank each flight of steps both of the platform and of the basement. Outside the building and opposite to each shrine on the east is a maṇṭapa containing a large stone bull. Behind the south bull and to the east is a shrine for the sun god, Sûrya, which faces west.

The temple is the largest existing building of the Hoysala style, but its hugeness is easily forgotten owing to the fact that it is elaborately sculptured. On its outer walls especially, almost every square foot of space and, in many places, every inch is covered with sculptures of gods, animals, men and ornamental designs. The elaborateness of their ornamentation may be compared to jewellery more than to known architectural buildings. (See frontispiece to the Annual Report for 1929.) The sculptures are also of a high class and possess beauty of ideas and art. The technical skill displayed is of a very high order and the sculptor has revelled in the field available for the exhibition of his talents.

But at the same time though the sculpture of the Hoysaḷêśvara temple is marvellous, it is never obtrusive. Though each individual figure is a work of art,


SKETCH MAP
OF
DORASAMUDRA
(HALEBID)
Scale of yards
0
220
440
Bidarakere (TANK)
Gudlesvara Temple
Virabhadra Temple
Kumbalesvara Temple
Ranganatha Temple
To Banavar
To Belur
Tippanahalli tank
Nagaresvara and five other temples
5
4
6
T B
3
2
1
Nandi temple
Kodi image
Hoysalesvara Temple
Virakta Matha
Kedaresvara Temple
DORASAMUDRA LAKE
Nadlugeri-Maramma (Recent)
Karigal Rudra
Nolamalige
Old temple mounds
Chikka Benneguda
Palace-Ground
Benneguda
Jain Bastis
Temple Mounds
Islands
Suladavana
To Chiknayakanhalli Tirthamallesvara Temple and well
To Kogodi
To Hullikere and Hagare

(p. 33, 50.)

sculpture is definitely used by the designer as a subordinate element embellishing the beauty of the structure's architectural design. A view from the distance, especially on the west, would bring conviction on this point. (See Plate I, frontispiece.) The temple with its intricately broken contour and harmonised sculpture and architecture must have, when its high towers stood in their position, produced the impression of majesty and beauty worthy of the greatest monument of the imperial capital.

The temple appears to have had, if not a compound wall, at least a gateway on the south. This ran between the Gaṇêśa image and the Hoysaḷa group as can be seen from their basements.

History.

It was usual for the Hoysala rulers to inscribe on the navaraṅga walls or on a slab set up to the south-east of a temple, an inscription recording the erection of the structure. Since no such record has yet been found, it may be surmised that the concerned inscription has been lost. But at Ghaṭṭadahaḷḷi, about three miles east of Halebid, near the Kallêśvara temple lies a slab, about 7½′ high, which is inscribed with a record mentioning the construction of a temple for Vishṇuvardhana Hoysaḷêśvara and the grant of some lands for its support.[1] The place of construction is mentioned to be definitely Dvârasamudra and the person who built it was Kêtamalla, an officer of the king. Though the date on which the temple was constructed is not mentioned, the record states that the grant of lands was made in śaka 1043 or A.D. 1121. This definitely establishes that the Hoysaléśvara temple was constructed in or just before the year mentioned.

A close study of the structural details of the temple shows that this original structure consisted of two temples each of which was planned very much like the Kêśava temple at Belur, the dimensions also being nearly the same. Each garbhagṛiha was star-shaped, the back walls of the navaraṅga straight and meeting the side walls at right angles; and the navaraṅga halls with the sukhanâsis were indented square in shape. Possibly the only doorways were those which guarded the garbhagṛihas. The eastern half of the building above the basement and railings was supported by pillars, between which there were no screens. The whole building was thus well illuminated by day light and the design was simple, yet beautiful.

But changes began to be made very soon after. The large brick towers perhaps caused a heavy stress on the outer walls of the garbhagṛiha. To counteract this side-thrust and to give a better protection to the inner niches of the garbhagṛiha buttresses had to be given. On the south, west and north of each garbhagṛiha there stood originally, in all probability, small niches which were now superseded, large two-storeyed towered niches being put up in their places. These sometimes covered the original wall sculptures of the temple, though their basements were carved along with the corresponding friezes of the temple. It may be concluded that these niches were put up after the large wall images had been carved and before the friezes were completed. The projections which have also towerlike tops have led Fergusson to think (see his wood-cut restoration of the temple[1]) that smaller towers stood over these portions of the roof. This is unusual in Hoysala temples. The projection at the back of the corridor also appears to have been there before the large images were carved out.

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[1] Ep. Carn. V, Belur 147, lines 81-*ff*.

There is more definite evidence that considerable changes were made in the temple a generation after it was built, since an unpublished inscription on the lintel of the southern doorway mentions that the sculptor Kâḷidâsi made the lintel for Kêdârôja, the master architect of Narasimha I. Another inscription on a basement cornice to the east of the Sûrya temple mentions that the Eastern doorway, that is the south doorway on the east, was made by Dêmôja. Since Narasimha came to the throne in 1141 A.D., more than 20 years after the temple was constructed, it appears that the four doorways and the series of perforated screens were all put up in Narasimha's reign, probably very soon after his accession. A similar surmise would also probably apply to the corresponding parts of the Belur temple.

Since there is considerable difference in the design of these new doorways and the sukhanâsi doorways on the one side and the garbhagṛiha doorways on the other, there is good reason to think that the sukhanâsi doorways, too, were added in the reign of Narasimha.

About this time or later appear to have been built the central towerlike projection on the east, the Surya shrine and possibly the original bull maṇṭapas. That these latter have undergone considerable change in subsequent times is proved by the fact that stray Hoysala vîragals and other sculptures have been used for their ceilings and on the platform of the north bull maṇṭapa appear sculptured friezes which evidently belonged to some other temple.

The Hoysaḷêśvara temple has now been studied in detail under the following heads :—

I. Platform and lower niches.
II. Elephant frieze.
III. Lion frieze.
IV. Creeper scroll.
V. Horsemen frieze.
VI. Creeper scroll.
VII. Mythological frieze.
VIII. Makara frieze.
IX. Haṁsa (swan) frieze.
X. Small figures below tôraṇas in front.
XI. Basement eaves below railing.
XII. Turrets and Lions.
XIII. Railing with sculptured panels.
XIV. Pierced windows.
XV. Central bracket images.
XVI. East middle projection.
XVII. Additional garbhagṛiha niches.
XVIII. Base of larger images.
XIX. Tôraṇas over larger images.
XX. Larger images behind the temple.

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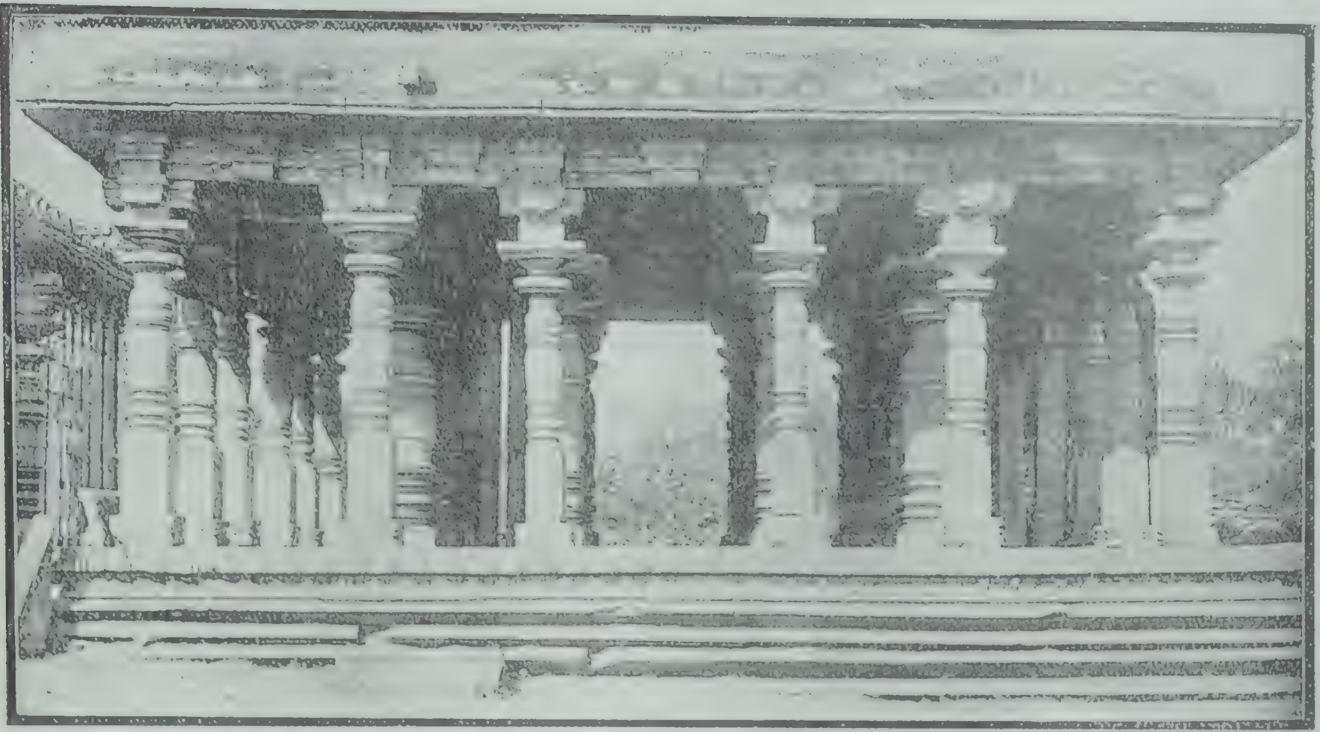
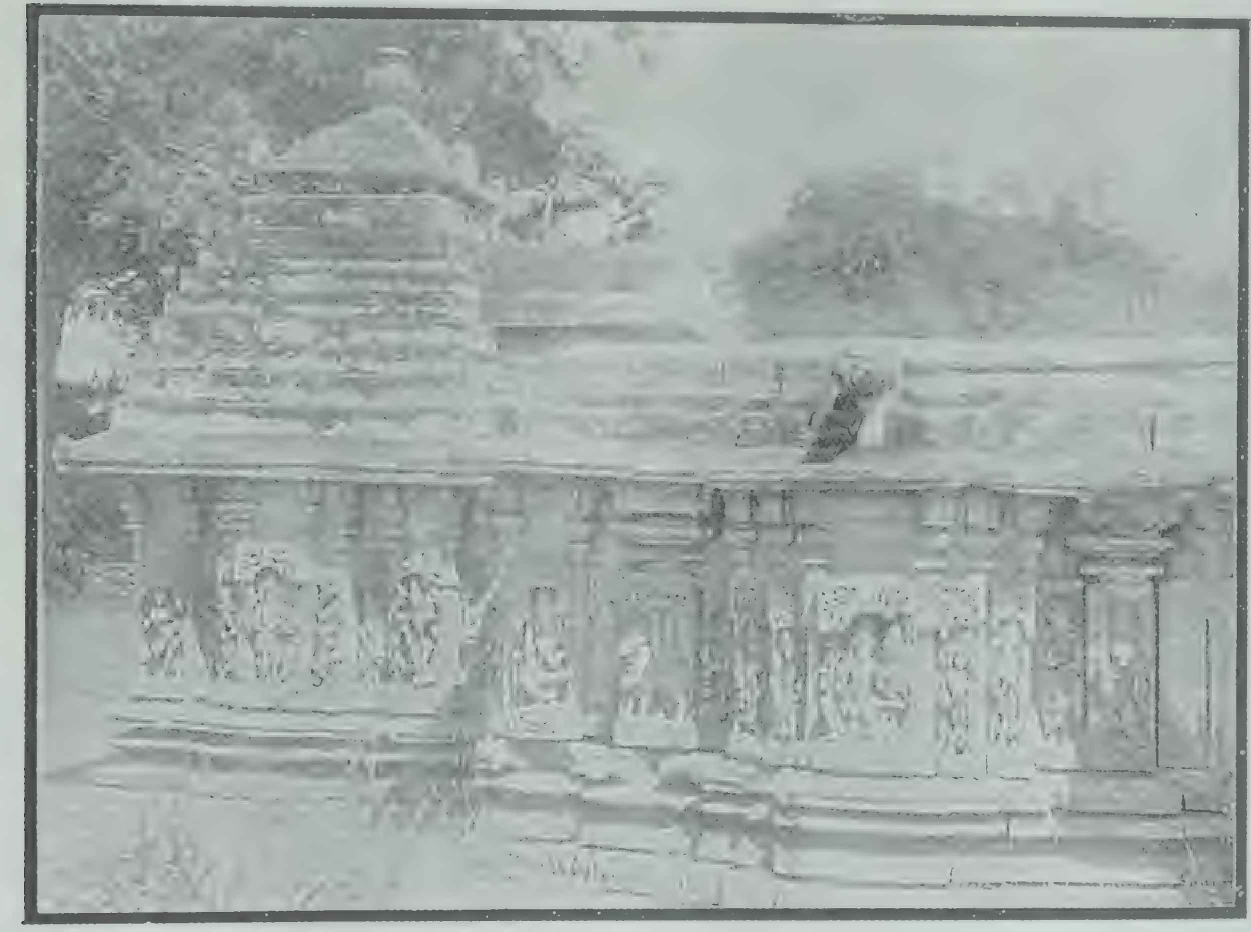
[1] Fergusson : History of Indian and Eastern Architecture, Vol. I. p. 445, fig. 262.



1. PARSVANATHA BASTI, BASTIHALLI, HALEBID--SIDE VIEW OF MUKHAMANTAPA (p. 55).



2. VIRABHADRA TEMPLE, HALEBID—SOUTH VIEW (p. 59).

XXI. Upper panels of back walls.
XXII. Eaves.
XXIII. Roof and towers.
XXIV. Platform niches.
XXV. Four outer doors.
XXVI. Navaraṅga.
XXVII. Navaraṅga niches.
XXVIII. Pillars.
XXIX. Ceilings.
XXX. Sukhanâsi doorways.
XXXI. South sukhanâsi, garbhagṛiha and Liṅga.
XXXII. North sukhanâsi, garbhagṛiha and Liṅga.
XXXIII. South Naṅdi maṇṭapa.
XXXIV. North Naṅdi maṇṭapa.
XXXV. Surrounding structures.

Since the information collected under each of these headings would form a section and the 35 sections, when put together, would form a volume, only two of the headings are dealt with here, namely, No. VII, mythological frieze and No. XXV, the outer doorways.

VII—MYTHOLOGICAL FRIEZE.

This is the most interesting frieze in the whole temple. It is on a band about nine inches in breadth running quite round the temple except where the other garbhagṛiha niches have been added at the back. It contains various episodes from the Râmâyaṇa, the Mahâbhârata, the Bhâgavata, and the Śaiva and Vaishṇava Purâṇas, sculptured relief in a series of panels running along the frieze. But it is puzzling to note that there is not always the continuity of the story : sometimes there is, at other times there is not ; and it is difficult to understand why the sculptors were allowed to mix up the stories and the episodes. Though the carvings are mostly in miniature owing to the height being not more than about nine inches, yet the work is executed with a fine imagination and artistic sense. These friezes are characteristic of the Hoysala temples and a comparative study ought to be made of them with similar friezes occurring in the Java temples belonging to the 11th century A.D. It is possible that the Hoysalas got the idea from the Javanese or, more probably, both got it from a common source. Only three scenes from this frieze are now illustrated in this report. A large number of photographs are, however, being taken for publication in a separate monograph.

While some of the panels are independent of the others, sometimes several of them have to be grouped to form one subject. To facilitate reference, the exterior of the temple has been divided into 76 sections and the number of each section is indicated in **brackets** (See Plate XI). Where the episode runs over a number of panels the length of the frieze is mentioned roughly in feet. The series, as described here, commences just to the east of the north doorway and runs clockwise around the temple.

North-east.

1. (*a*) Five feet long—The durbar of some officer without umbrella. He has only two hands. Perhaps Kêtamayya, the builder of the temple, sits in durbar with officers seated and attendants standing. On one side is a man dancing with accompaniments consisting of a singer with cymbals, two flute players and two drummers.

1. (*b*) Bhairava with attendants and goblin musicians.

2. (*a*) Bhairavî with attendants.

2. (*b*) (Six ft.) Kshîrasâgara-mathana,—the gods (to the left) and the demons (to the right) churn the milky ocean with the Maṅdara mountain as the rod and the long-bodied cobra, Vāsuki, as the rope. Vishṇu as the tortoise supports the Maṅdara and a demon who is too near the poisonous mouth of the snake has fallen down. The piece is well executed but most of the figures have lost their heads. This story is found again on another panel around the smaller Naṅdi shrine.

2 and **3**. Nine feet long—Four groups consisting of dancers and musicians with accompaniments. Two men and two women dance; their dress is interesting. The dancing men wear on each leg five or seven sets of anklets, perhaps hollow. The instruments used are cymbals, flutes and two varieties of drums.

3. Śukrāchârya faces a pot of toddy (*surâ*) near which are a cobra and an ant-hill below three toddy palms called popularly kadamba-vṛiksha. A parrot drinks from the pot and another ṛishi is taking the drink as an offering to Bhairava and Bhairavî who stand behind with attendants. The story of how Śukra consumed Kacha when drunk and forbade the use of intoxicants is well-known in the purânic story of Kacha and Dêvayâni.

3. Lady seated under canopy with attendants and body-guards, perhaps Lakshmî.

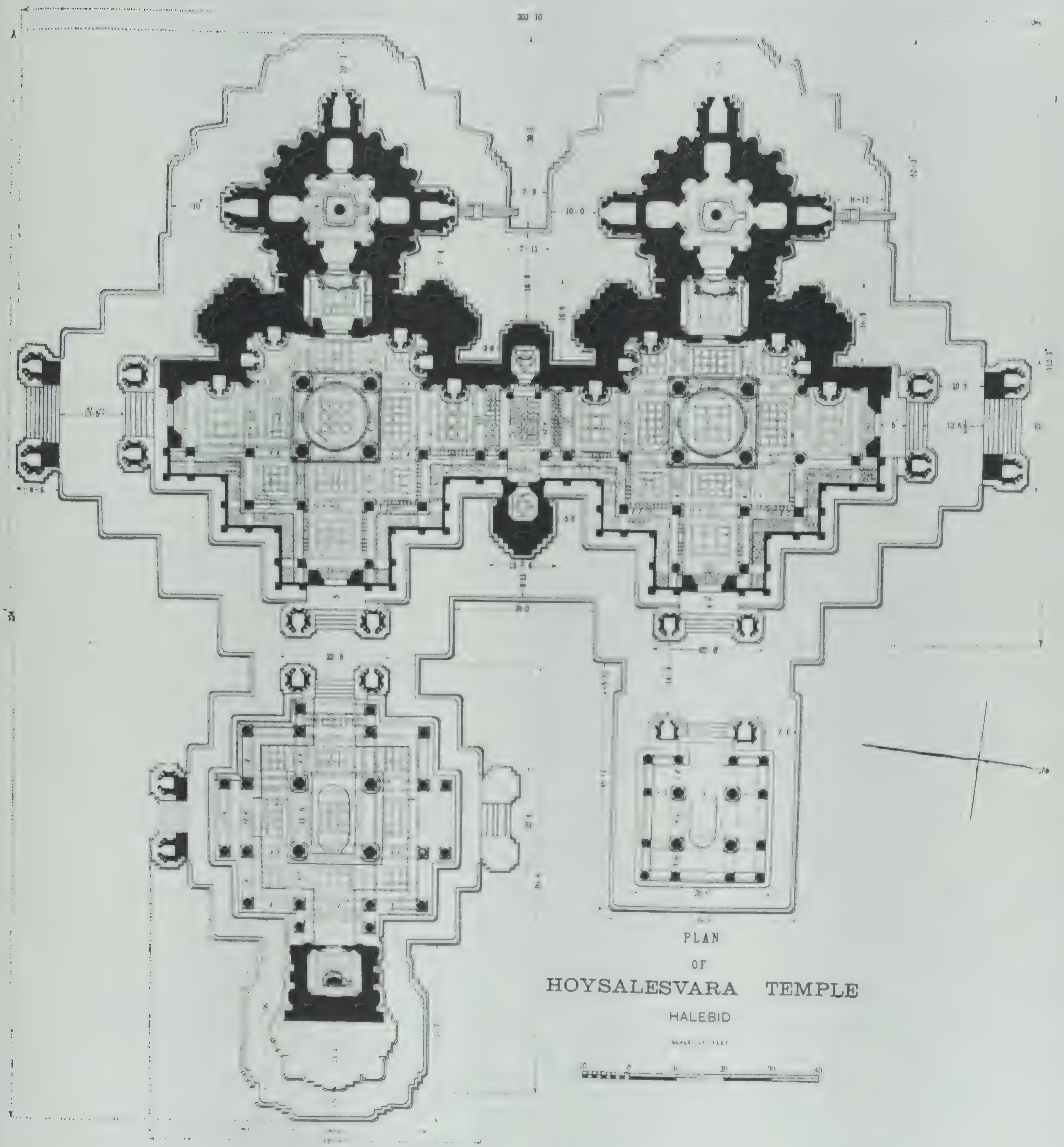
4. Nine feet long—Durbar of Umâmahêśvara—Umâmahêśvara (Śiva with Umâ on the left thigh) is seated in state with Naṅdi, Gaṇêśa, mouse, attendants, haṁsa and three-faced Brahma to his right and Kumâra on peacock, attendants, dancers and musicians, Garuḍa and Vishṇu to the left. To the right of Brahma are the eight Dikpālas or guardians of the directions arriving on their vehicles with their consorts and attendants—Indra on the elephant, Agni on the ram, Yama on the buffalo, Niruti on the demon, Varuṇa on the makara, Vâyu on the antelope, Kubêra on the horse and Îśâna on the bull.

5. Nine feet long—The story of Bali.

(*a*) Bali, the demon emperor (his fangs are seen) sits in durbar with ministers, attendants and soldiers.

(*b*) Vâmana, the dwarf Brâhmin student begs for a gift.

PLATE X.


203 10
112 3
SCALE OF FEET
10 0 10 20 30 40

PLAN

OF

HOYSALESVARA TEMPLE

HALEBID

(p. 34.)

(*c*) The gift is made with pouring of water while Ṡukrâchârya, Bali's preceptor, protests.

(*d*) Ṡukra walks out, but is appeased by Garuḍa.

(*e*) Vâmana as Trivikrama with four hands measures the three worlds in three paces, while the assembly stand with joined hands.

6. (*a*) Five feet long—Indra in the Pushpaka vimâna (palanquin) with female carriers and attendants and male body-guards.

6. (*b*) Vîrabhadra with fangs and a third eye, in durbar.

6. (*c*) Ṡiva seated in state.

(*d*) Durbar of some deity with a lady and drummers dancing to the right and ministers and attendants to the left; (Unfinished; identification doubtful).

NORTH-EAST DOOR.

East.

7. (*a*) Male and female dancers with accompaniments.

(*b*) Bhairava with dancers and attendants.

8. (*a*) Bhairavî.

(*b*) Five feet—A lady and Ṡiva dancing with accompaniments.

8. (*c*) **9, 10** and **11**—Umâmahêśvara in durbar. Near corner of 9 and 10 with Nandi to his left, Shaṇmukha, Vishṇu, Yakshas and goblins dancing (one dwarf is drumming on his belly) with attendants and musicians, Bhairava and Bhairavî and the last 6 of the 8 Dikpâlakas. To his right are Gaṇêśa, Brahma, ladies, dancers, musicians and accompaniments, Bhairava, dancers, Umâmahêśvara again, and Śaiva door-keepers. To further right—horsemen, Indra on the elephant and soldiers are proceeding to Kailâsa.

(*b*) Dancers and musicians.

12. (*a*) Men dancing with accompaniments.

(*b*) Bhairava and Bhairavî with goblin musicians and attendants.

13, 14, 15, 16 and **17**—Bhâgavata: The story of Kṛishṇa beginning from **17** and running on to **13**. The figures are described in order from left to right.

18. (*a*) Vâsudêva in prison with the guardsman asleep while standing.

17. (*a*) Vâsudêva carries baby Kṛishṇa who is protected by Âdiśêsha across the Yamunâ and hands him over to Gopîdêvî with whom is Balarâma.

(*b*) Kṛishṇa slays Pûtanî, Bakâsura and Ṡakaṭâsura, destroys the twin-trees, loots butter and milk pails, plays on his flute, with the cowherds and cowherdesses singing (mouth opened) and even cobras dancing.

16. He is worshipped and lifts up the Gôvardhana hill, while he appears to his friends in the divine form as Srî Kṛishṇa with the four arms holding padma, saṅkha, chakra and gadâ. Indra begs pardon. Kṛishṇa slays a demon and Dhênukâsura.

15. He is taken in a chariot with Balarâma across the Yamunâ by Akrûra; and he is met near Madhura by the dwarf hunchbacked woman whom he cures. He breaks a bow at a festival, slays Kaṁsa's elephant and with Balarâma's help overcomes Mushṭika and Châṇûra in a hand to hand fight. This last scene is shown with a circle around it as in modern caricatures, perhaps to indicate that the combatants were revolving round each other.

14. (*a*) Dancers and musicians celebrating Kṛishṇa's victory.

(*b*) Kṛishṇa as Pradyumna holding gadâ, chakra, padma and śaṅkha and, supported by Indra on his elephant, fights Narakâsura and his demons and slays them; the victory is celebrated with dance and music.

13. (*a*) Unworked.

13. (*b*) Pârijâta-haraṇa: Kṛishṇa and Satyabhâmâ carried by Garuḍa, fight Indra and Îśâna (*i.e.*, all the Dikpâlas) and win the Pârijâta tree and flowers. The accoutrements of the elephant are interesting. Indra sits on the elephant's neck while behind him is a platform (with dhvaja) from which two bowmen are shooting.

13. (*c*) Dancers with accompaniments.

18. (*b*) Broken or partly worked only.

(*c*) Two kings at dice: Yudhishṭhira and Śakuni.

(*d*) Partly worked: a battle.

19. (*a*) From the right—a battle. Kan. letter ಮ, perhaps the initial of Mâba or Mâbala, the sculptor.

(*b*) Kîchaka molests Draupadî who appeals to Bhîma. The latter dresses himself like a lady and meets Kîchaka.

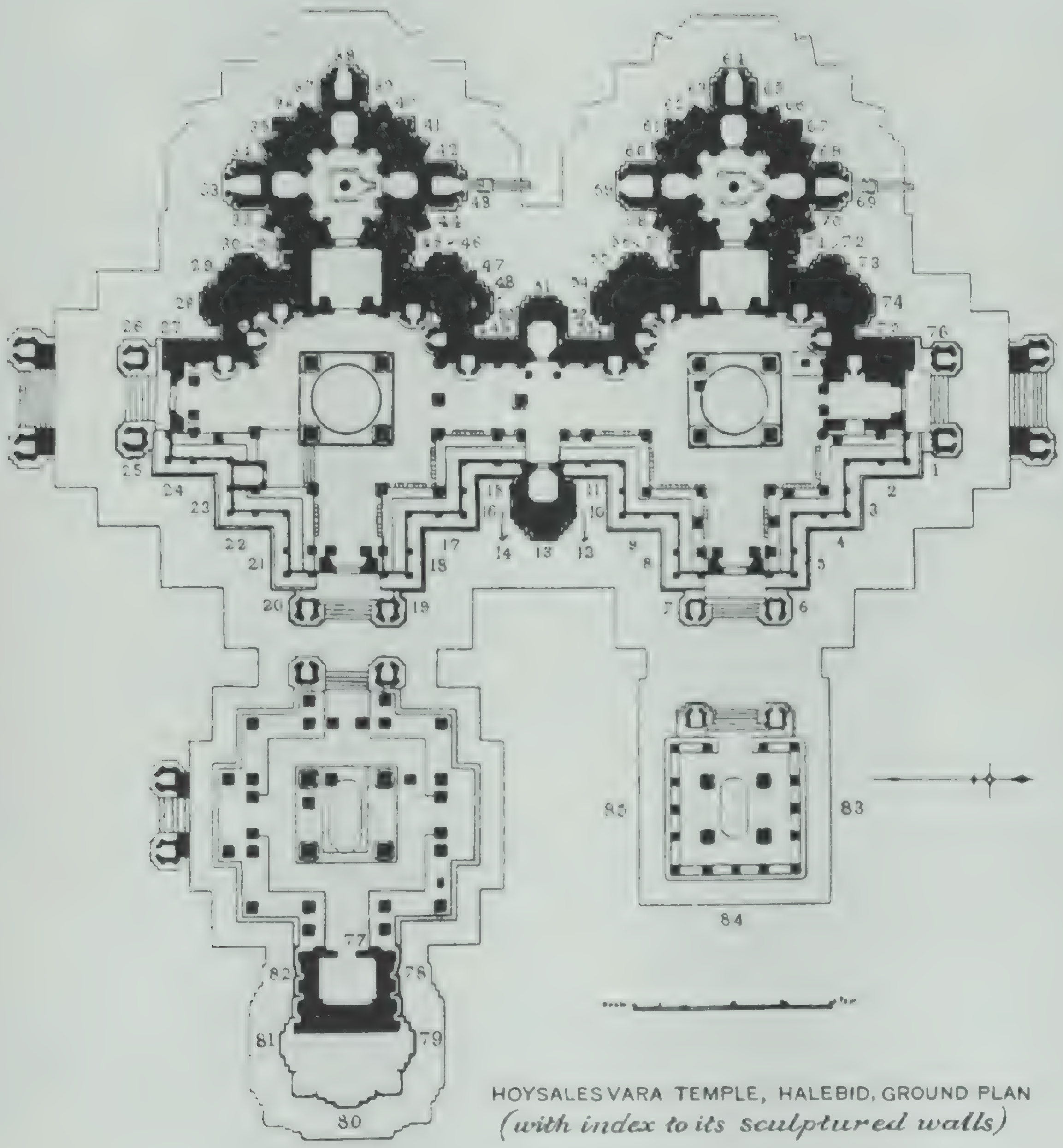
(*c*) Dancers.

SOUTH-EAST DOOR.

South-east.

Here the Mahâbharata war commences and runs on to face 28 across the south door but only vigorous battle scenes (of a length of about 5 or 6 feet) from the Bhîshma parva to the Śalya parva appear to be shown. Other scenes are shown here and there at the back of the temple. Even in these four parvas, there are mostly carved chariots, each with a hero archer shooting arrows from it the horses being driven by a charioteer. He has soldiers fighting around him while between the chariots in the middle of the group is usually one soldier slaying another. The chariots consist of wooden platforms on four wheels, with or without spokes, and have the hero's banner and emblem on a pillar behind him. Since most of these

PLATE XI.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HOYSALESVARA TEMPLE, HALEBID, GROUND PLAN
(with index to its sculptured walls)

(p. 37.)

dhvajas are damaged and there is little variation in the faces of the combatants or in the events, it is not possible to identify definitely single episodes. The parvas, however, can be differentiated.

22, 21, 20. From right to left—Bhîshma parva.

22. (*a*) Duryôdhana's durbar—the aged Bhîshma (bearded) is anointed as generalissimo of the Kauravas.

22 and **21.** Bhîshma and Arjuna meet in combat on several occasions (actually eight groups).

20. Dancers celebrate Arjuna's victory.

24 and **23.** Drôṇa parva—Drôṇa (with beard) and Arjuna fight (five groups). Some panels are unworked.

25. (*a*) Dancers celebrate Arjuna's victory over Drôṇa.
(*b*) Vishṇu standing (partly worked).

SOUTH DOOR.

South-west.

27 and **26.** Karṇa with his Pakshidhvaja and Arjuna with his Kapidhvaja meet thrice and fight—Each group is like the other and there is nothing to show where the battle started or where it ended. Arjuna's chariot has springs. The work is generally fine.

27. (*b*) Śalya and Arjuna fight and behind Śalya is the Kaurava army marching forth—here and in one or two other places Arjuna has no 'yajñôpavîta', making the identity doubtful.

28. (*a*) Dancers celebrate the victory of the Pâṇḍavas. The Mahâbhârata story stops here.

28. (*b*) The myth of Môhinî: Môhinî at toilet, Môhinî's naked dance with Bhasmâsura admiring, Môhinî with flute, Môhinî and parrot with Dakshiṇâmûrti and monkey, Môhinî dancing (two postures, with hand over head).

28. (*c*) Umâmahêśvara in durbar with Bhairava and goblins and dancers.

29. (*a*) Tâṇḍavêśvara with Bhairava, Vishṇu and attendants.

29. (*b*) Arjuna proceeds to the forest, meets the sages (sculptor Balaṇa), sees their ladies (who wear leaves) pound wild rice, and performs penance on the Indrakîla hill in the company of other sages, standing on one leg. A boar dashes towards him and Arjuna fights Śiva who is dressed as a hunter and is followed by Pârvatî as a huntress. (Plate XIII, 1.)

30. Araṇya-parva: Saindhava episode. A bearded figure appears on the scene and is probably Saindhava. Saindhava abducts Draupadî whom he tries to slay but is prevented by another man, perhaps Bhîma. Bhîma and Draupadî embrace each other. Chitrasêna and his

Gandharvas march forth to the battle. The scene reminds us of the Bacchanalians marching in Gandhara art. (See V. A. Smith, History of Fine Art in India and Ceylon, P. 123).

31. (*a*) Arjuna sallies forth and Chitrasêna surrenders and stands on his chariot with folded hands.

31. (*b*) 7 feet—Bhagadatta on his elephant attacks Bhîma while Kṛishṇa in his divine four-handed form protects Arjuna from the tusk of the divine boar. Bhîma fights the elephant and slays it.

32, **33** and **34**. These belong to the south additional niche of the south shrine which cuts off the continuity of the original frieze.

32. Tâṇḍavêśvara dancing with Gaṇêśa, musicians and attendants. In a corner is a half worked Trivikrama.

33. Similar to No. 32. Tâṇḍavêśvara, Gaṇêśa, Môhinî, Bhairava, goblins, etc.

34. Vishṇu as Vâmana in sukhâsana (śaṅkha, chakra, gadâ and padma) with consorts, Garuḍa and attendants.

Main wall :

35. (*a*) Dancers and musicians.

(*b*) Śiva and Pârvatî in Girijâkalyâṇa (marriage of Pârvatî).

Himâlaya gives away in marriage by *dhârâ* his daughter to Śiva. Umâmahêśvara in durbar with Vishṇu to the left and Brahma with consorts to the right. To further right, lady dances with musicians.

(*c*) Tâṇḍavêśvara.

36. (*a*) Shaṇmukha, who has six faces and the Mayûra-dhvaja, is followed by the eight Dikpâlakas and fights the demon Târakâsura or Sura Padmāsura, whose chariot is drawn by lions. An elephant tramples on a man. Kan. letter ರೆ (= ರೇವೋಜ ?).

36. (b) Tâṇḍavêśvara with group of attendants.

36. (*c*) Pârijâtaharaṇa—same as before.

36. (*d*) Three-faced Brahma on the swan.

West additional niche of south shrine:

37. (*a*) Śiva, Gaṇeśa, Kumâra and others dancing.

(*b*) Yôgânarasimha.

38. Umāmahêśvara, dvârapâlas, Mahishâsuramardinî, Bhairava and musicians.

39. Bhairava with dancing attendants, Môhinî, etc. Môhinî dances with an upper cloth over her head while next to her is a lady pouring water (or wine ?) into the mouth of a seated child (or dancer ?).

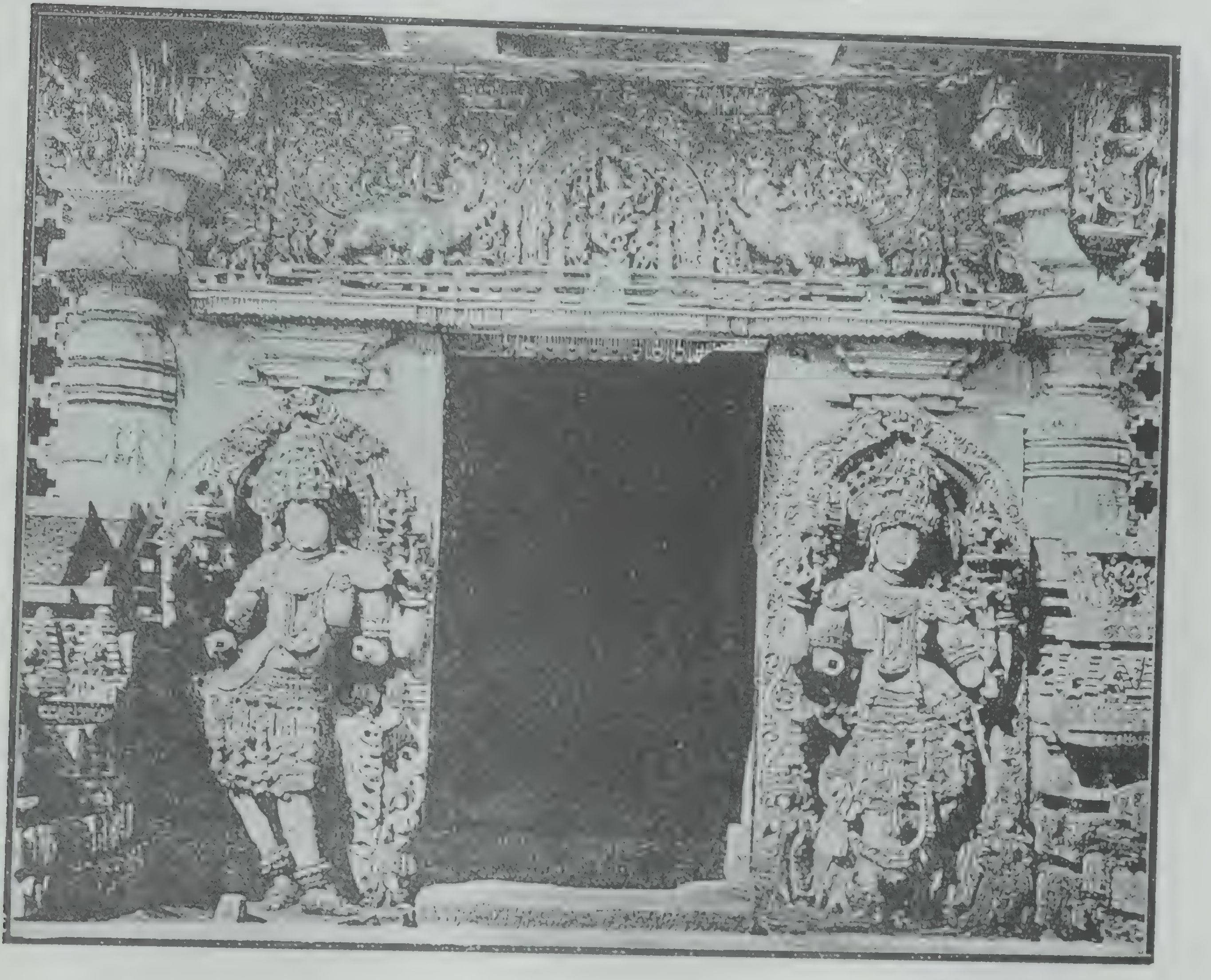
West.—

Main wall :—

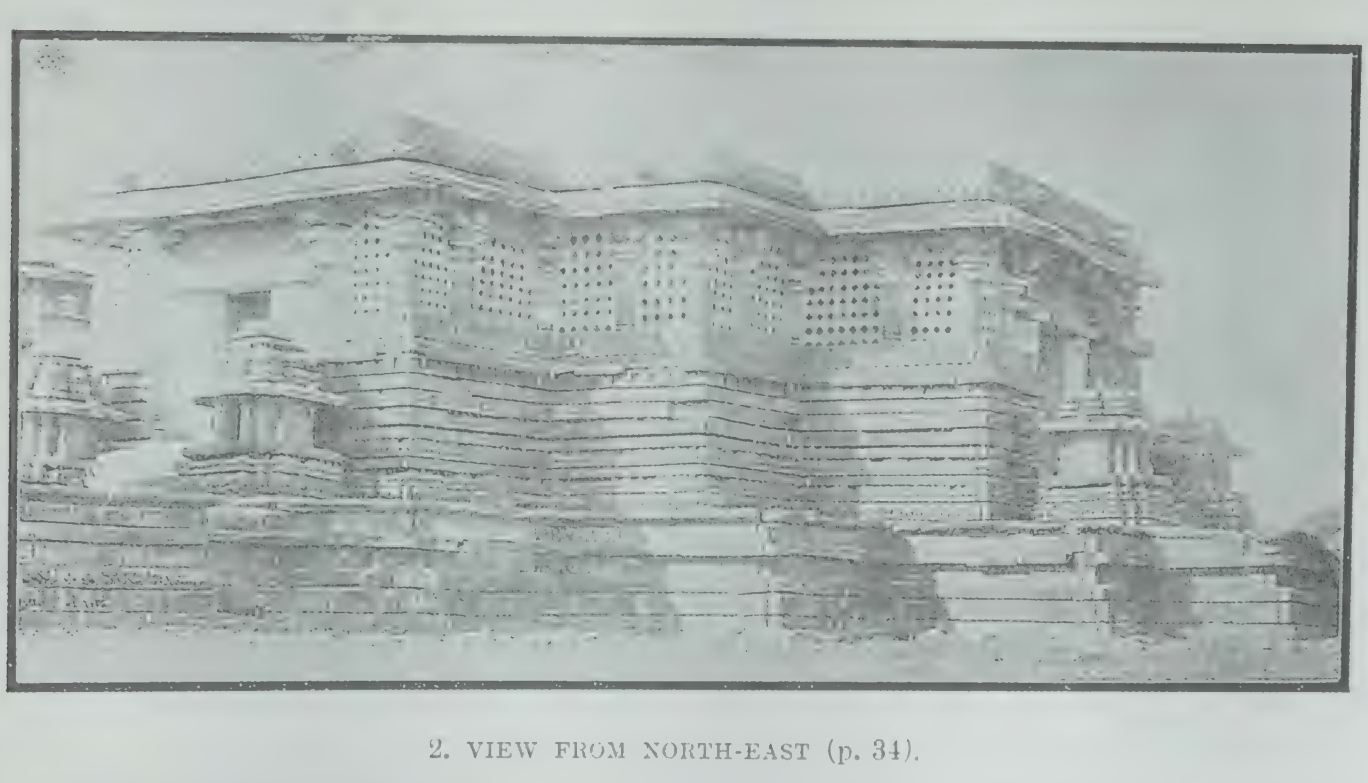
40. (*a*) Anantaśayana—Padmanâbha, with the dêvas in reverential attitude.

(*b*) Prahlâda episode (from the Bhâgavata). Hiraṇyakaśipu in durbar.

HOYSALESVARA TEMPLE, HALEBID



1. SOUTH-EAST DOORWAY (p. 48).



2. VIEW FROM NORTH-EAST (p. 34).

(*c*) Prahlâda and executioners.
(*d*) Prahlâda among cobras.
(*e*) Prahlâda between the elephants. (Plate No. XIII-3.)

41. (*a*) Mṛityudêvî (skeleton body) with 16 hands springs out of fire and slays the demons.
(*b*) Prahlâda meets his father.
(*c*) Left to right—Narasimha appears in a pillar, battles with Hiraṇyakaśipu and slays him as Ugra-Narasimha, while Prahlâda stands with joined hands.
(*d*) Môhinî (Bhairavî) and Bhairava.
(*e*) Râmâyaṇa: Battle between Râma and Râvaṇa. Between them Hanumân fights the demons whom he seizes in the coils of his tail. Râma's chariot is drawn by horses, while Râvaṇa's is drawn by donkeys whose long ears are unmistakable. Sculptor: Tânaguṅdûra Haridâsi.

North additional niche of south shrine:—

42. Indra seated with attendants and elephant below.

43. Brahma, Sarasvatî, dancers, etc.

44. Dancers and musicians and Dharaṇîvarâha.

45. (*a*) Ten feet long—Mahâbhârata—Battle between Karṇa and Arjuna; the sculptures are in very good condition and the dhvajas can be well identified. Bhîma slays Duśśâsana whose intestines he draws out while Draupadî dresses her hair with them. (Plate XIII-2.)
(*b*) Karṇa and Arjuna in battle.
(*c*) Umâmahêśvara with Gaṇapati, etc., and dancers.
(*d*) Man and woman kissing.

46. (*a*) Môhinî dancing, admiring ear-ring in mirror, etc.
(*b*) A battle. Sculptor—Rêvôja.
(*c*) Môhinî and Dakshiṇâmûrti; Gandharva and Kinnarî kissing.
(*d*) A hero in a vimâna.
(*e*) Fight between elephant riders and foresters.
(*f*) The story of a human sacrifice among hunters: Husband and wife.
(*g*) Father and mother take a child to Kâḷî and slay it as an offering.

47. (*a*) Distribution of human flesh and blood.
(*b*) Kâḷî worshippers; the parents have their child restored to them.
(*c*) Râmâyaṇa—Kishkindhâ Kâṇḍa—Râma receives Sugrîva and Hanumân.
(*d*) Sapta-tâḷa-chhêdana and the death of Vâli.
(*e*) Môhinî in various poses.

48. (*a*) Môhinî, musicians and admirers.
(*b*) Lover soliciting and winning lady.

(*c*) Dancers and musicians.

49. Battle between a human hero, possibly (Arjuna), and the gods, among whom are Sûrya and five of the Dikpâlakas; perhaps refers to the Khāṇḍava-dahana episode. The Gods are shown above the clouds, while wavy lines represent either the sea or the fire which consumed the Khāṇḍava forest.

50. (*a*) The gods, resting in their clouds, give boons to Arjuna.
  (*b*) Victory is celebrated by musicians and dancers.

51. (*a*) Umâmahêśvara seated in state with dancers and musicians.
  (*b*) Vishṇu, Śiva and Brahma standing with attendants. Kannaḍa inscription, sculptor—ಬೇಲೂರ ಲಕಪ—Lakkappa of Belur.
  (*c*) Durgâ and Brahma standing.

52. (*a*) Śâradâ seated, enjoying dance.
  (*b*) Śiva standing with 12 ladies in attendance.
  (*c*) Manmatha and Rati with attendants, a deer-headed being (Vasanta?) holding makaradhvaja.

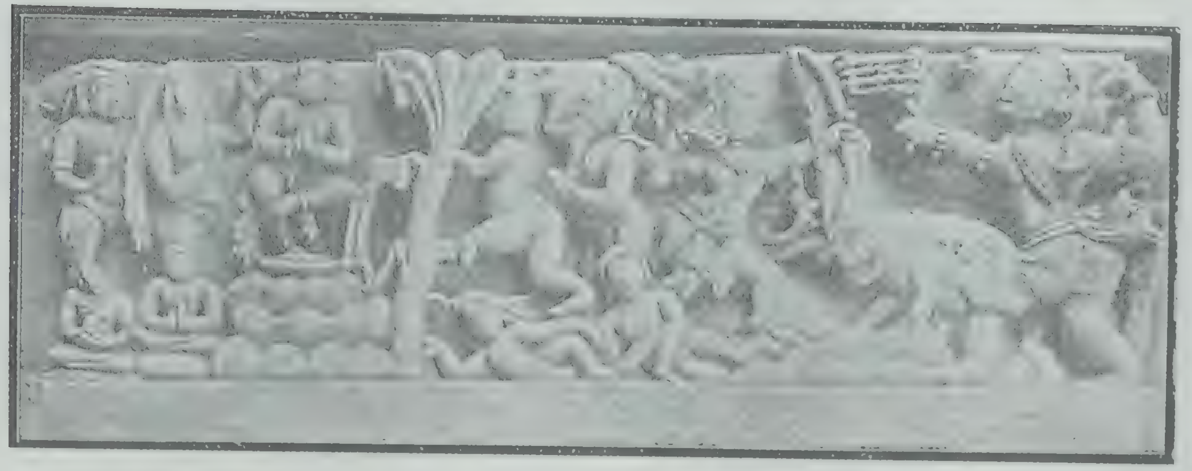
53 and 54. (*a*) Eight feet long—Indrakila story—Arjuna takes leave of Kuntî, his brothers and Draupadî, passes by the rishi ladies pounding rice, visits the ṛishis who worship liṅga under canopy, performs penance on one leg on the Indrakîla mountain, while the gods dance with joy. Śiva and Arjuna both hit a wild boar together, and fight each other, Arjuna floors Śiva, but Pârvatî interferes. Umâ and Mahêśa grant the boon of Pâśupatâstra to Arjuna. Sculptor—ಕೇತಣ, Kêtaṇa.
  (*b*) Dancers celebrate the event with accompaniments.
  (*c*) Śiva is enamoured of Môhinî.
  (*d*) Pârvatî is seated in state.

55. Râmâyaṇa—
  (*a*) Râma and Sîtâ see the golden deer from their hut.
  (*b*) Râma and Lakshmaṇa receive Hanumân and Sugrîva and their monkey hosts who bring presents.
  (*c*) Râma shoots through the seven palms and slays Vâli.
  (*d*) Râma proclaims Sugrîva as king of the monkeys.
  (*e*) Râma gives Hanumân his signet ring for Sîtâ.

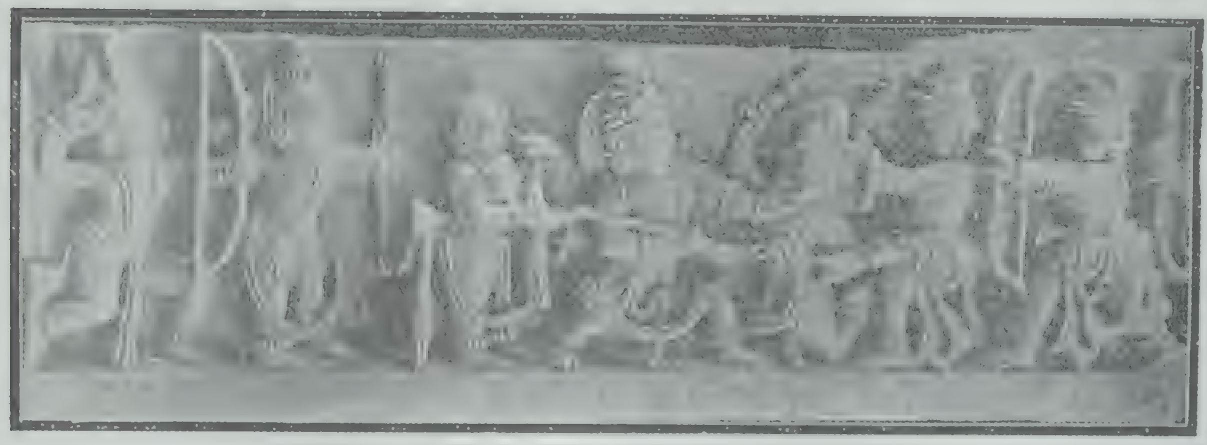
56. (*a*) Dancers with accompaniments.
  (*b*) Râma, Lakshmaṇa and Sîtâ; the canopy over their heads is missing.
  (*c*) Môhinî, Bhasmâsura, Dakshiṇâmûrti, musicians and attendants.
  (*d*) Dancing party and Môhinî.

57. (*a*) Bhairava with attendants and dancers.
  (*b*) Anantaśayana.
  (*c*) Bali seated under canopy with Śukra walking out.

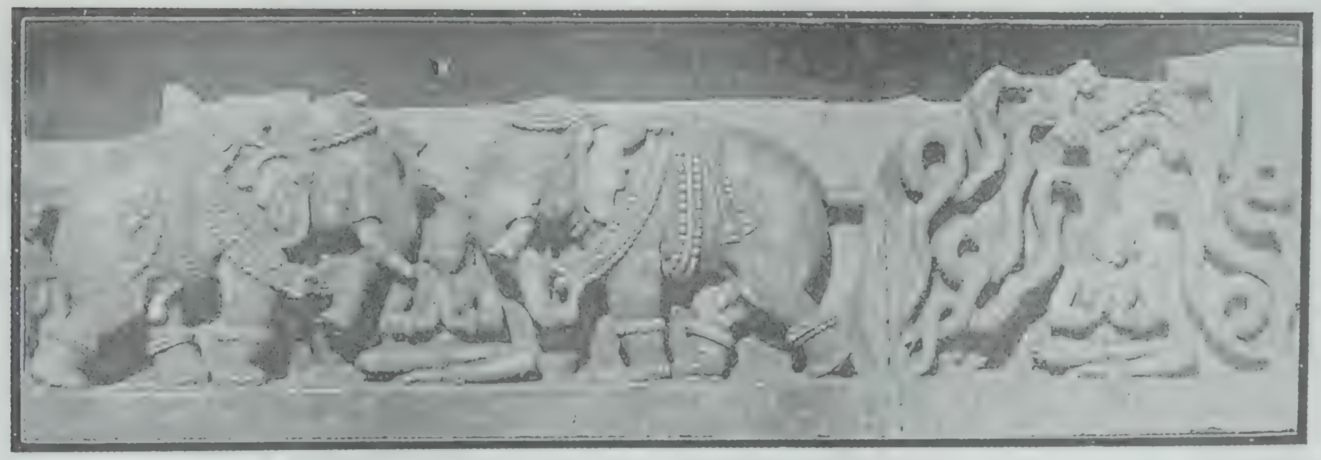
HOYSALESVARA TEMPLE, HALEBID.



1. ARJUNA FIGHTS SIVA (p. 41).



2. BHIMA SLAYS DUSSASANA (p. 43).



3. PRAHLADA IS PERSECUTED (p 43).

South additional niche of north shrine.

58. The twelve forms of Vishṇu, standing, with intervening turrets.

59. Śiva and Gaṇapati dancing with accompaniments.

60. The 12 Âdityas standing with a shooting Chhâyâ and Châmara bearer on either side.

61. (*a*) Vishṇu seated in state with entourage.
(*b*) Dhṛitarâshṭra and Bhîshma in durbar before the great war.
(*c*) Battle between Bhîshma and Arjuna; four-handed Kṛishṇa is the latter's charioteer.

62. (*a*) Battle between Bhîshma and Arjuna.
(*b*) Half-worked and not clear.
(*c*) Battle between Drôṇa and Arjuna.

West additional niche of north shrine.

63. (*a*) Śiva and Môhinî dancing.
(*b*) Ugra-Narasimha seated in state.
(*c*) Śiva dancing with Gaṇēśa, etc.

64. Tâṇḍavêśvara, musicians, etc.

65. Main wall: The seven holy mothers with Durgâ and Vîrabhadra to right.

66. Mahâbhârata continued—This interruption of the Mahâbhârata story creates a suspicion that the large niches are additional.
(*a*) Abhimanyu attacks the chakra-vyûha which is defended by Kalaśa-dhvajâ Drôna. Abhimanyu enters the *vyūha* in the right place, storms its centre and is shot by all the Kaurava heroes together and is killed. The picture shows his body riddled with arrows and he is still fighting. Around him lie the slain Kaurava battalions. Outside, Bhîma is fighting to rescue his nephew.
(*b*) Kṛishṇa tells Arjuna of his son's death when the two are bathing in the Vaiśaṁpâyana lake. while a two-wheeled chariot waits by.
(*c*) Bhîṃa slays Duśśâsana with whose intestines Draupadî adorns her hair. Inscription below:—ದುಸ್ವಶ ವಧ and in Nâgarî ಅಂ ಶ್ರೀ ಮಹೇಶ್ವರ ತ್ಗವ್ಯೈಜಲಃ.
(*d*) Drôṇa and others rush to Duśśâsana's rescue in two-wheeled chariots.

67. (*a*) Bhîma fights Bhagadatta's elephant while Arjuna shoots from behind Bhîma; Kṛishṇa with four hands saves Arjuna from the divine boar's tusk which is hurled at him.
(*b*) Bhîma slays the elephant.
(*c*) War with elephant battalion; men and elephants lie about in a heap.
(*d*) Arjuna fights the Sama-saptakas whose hands are pinned to their faces with arrows. Behind Arjuna is a man blowing a horn and this instrument is often popularly called a telescope. The existence of telescopes,

however, is proved elsewhere in many sculptures. Sculptor: Haripa. Kan inscription. ಚ (ಬ?) ಡಮಗಿಲಯ ಹರಿಪನ ದೇವಿಯರ ಆಗಡಿಯ ಇದಂ.

North additional niche of north shriṅe:

68. Śiva and entourage dancing.

69. Varied forms of Vishṇu standing; some spaces blank.

70. (*a*) Rudras standing—There are only eight figures out of the proper 11. Three are unworked on the main wall.

71. (*a*) Môhinî dancing; in the middle a woman is pouring water or wine into another's mouth.

(*b*) Monkey molests Môhinî. More dancers.

72. Bhairavî group—Sculptor, Mâba. Dakshiṇâmûrti is seated and has a coat and a cap with button pattern on it.

(*b*) Ladies in three panels. One of them is a mother with a child on her hip.

(*c*) Umâmahêśvara holding full court with dancers to the left and Gaṇêśa, Kumâra, Vishṇu and Brahma to the right. Sculptors:

ಮಬ, ಮಾಬಣನ ಮಾಬ, ಕಂಬಜನ ಮಸ
ಣ ಮಾಡಿ (ದ).

(*d*) Ladies: more poses.

73. (*a*) Tâṇḍava-Sarasvatî.

(*b*) Tâṇḍavêśvara with dancing Gaṇêśa.

(*c*) Ugra-Narasimha.

(*d*) Vishṇu standing—three forms.

74. (*a*) Gajâsuramardana and dancing Gaṇēśa.

(*b*) Pârvatî, with mangoose at her foot, holds court in Kailâsa.

(*c*) Dancers; Kumâra and Lakshmînârâyaṇa.

(*d*) Dancers and Môhinî as Kâpâlikâ.

75. (*a*) Dôhaḷa—a fair lady kicking the Aśôka tree and plucking its fruit (?)

(*b*) Dancers with accompaniments; Śiva in the corner.

76. Śiva, (two-handed) and Pârvatî in durbar with dancers and musicians; the Gaṇas wearing kullâvi caps and coats to the right, ṛishis bringing fruit, Vishṇu and Gaṇêśa to the left. This Vishṇu holds śaṅkha, goad, padma and gadâ.

XXV. FOUR OUTER DOORS.

There are four doorways of almost similar design. They may be numbered thus; (1) North, (2) North-east, (3) South-east, (4) South. The excellence of their work is in the reverse order so that it would be convenient to describe them in that order.

(4) South door:—When the original temple was built, the navaraṅgas were open pavilions with no doorways. In the days of Narasimha I, they were enclosed and the four entrances were provided with doorways as seen from an inscription on the lintel of the south doorway.[1]

This doorway is supported on each side by a dvârapâla, about six feet high, with the third eye and fangs and wearing all possible ornaments, the latter being worked in the most elaborate fashion to the minutest detail. They wear jaṭâmakuṭa, stand in tribhaṅga and have four hands each. The one to the right of the doorway holds a ḍamaruga and cobra in the back hands while the front ones held originally the triśûla and gadâ, which are now broken. The one on the left holds a blazing fire and ḍamaruga. His front hands also are broken. Their damaged faces have been recently trimmed, so that they now appear ugly and flat. They are carved on stones separate from the slabs which serve as jambs, unlike as in the sukhanâsi doorway at Belur. A technical point to be noted is the use of the small drill especially, for separating the small beads, tens of thousands of which go to form the ornaments of each dvârapâla. The lintel is a large heavy slab about 12 feet long, three feet high and one and half feet thick, on which is elaborately carved a design with Tâṇḍavêśvara in the centre. The god dances on the body of Andhakâsura and has his eight hands in the usual poses. He has a jaṭâmakuṭa and a third eye and is fully ornamented. His figure is fine and the face wears a benign smile. Andhakâsura looks up at the lord; so also Nandi, the bull, and the crowd of musicians who accompany the lord with drums and cymbals. Above the god's head is a five-hooded snake with a towering canopy. To the right and left of the group are panels formed by tower-crested pilasters between which, to the right, stands Brahma and, to the left, Vishṇu. Above the god is a latâ-tôraṇa surrounded by a serpentine makara-tôraṇa in the convolutions of both of which are swans, musicians and flowers. On each side is a makara with a warrior in its mouth, Varuṇa and consort on its back and soldiers in vîrâsana near its feet; behind it are more soldiers. At each end, there is a lion with a cobra in its mouth, the one on the right fighting an elephant, the one on the left fighting the hero Saḷa. Above the makara-tôraṇa and partly hidden by it are friezes of seated Saptamâtṛikâs, Gandharva musicians and the eight Dikpâlas. At each end, on the top, above the lions is the figure of a soldier, perhaps Vîrabhadra, with fangs, jaṭâmakuṭa, oblong shield and sword. (No third eye is seen.)

The sculptor was Kâlidâsi as already stated. His work as a whole is an elaborately carved piece unequalled for its elegance and beauty. All these slabs composing the doorway, whether sculptured or not, are of soft potstone, easily yielding to the chisel. This is one of the finest doorways of the temple, and through it the Hoysala king used to visit the linga every morning, coming from his palace which was a furlong away to the south-west. At the back of the lintel stone inside the doorway an attempt has been made to carve another panel of Tâṇḍavêśvara. But it appears to have been abandoned at an early stage.

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[1] The inscription is unpublished and reads thus:

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರತಾಪ ಹೊಯ್ಸಳ ನಾರಸಿಂಹದೇವನ ರುವಾರಿ ಕೇದಾರೋಜಂಗೆ ಮಲಪರಗಂಡ
2 ಭೇರುಂಡ ರೂವಾರಿಗಿರಿವಜ್ರದಂಡ ರೂವಾರಿ ಕಾಳಿದಾಸಿ ಗೆಯ್ದ ಮಕರ ತೋರಣ ! ಮಂಗಳಂ ಶ್ರೀ

(3) South-east Doorway. (Plate XII-1). This is perhaps the best of the outer doorways. In design, quality and execution, it is very similar to the south doorway and is the work of Dêmoja.[1] Only the chief differences will be noted here. The ten hands of Tâṇḍavêśvara are intact, except one, and they are thus disposed: rosary, lamba-hasta, sword, trident, arrow, svarga-hasta, drum, bow, buckler and bowl. Inside the latâ-tôraṇa is a pushpa-tôraṇa with an inner frieze containing fourteen small figures in the flying posture. They consist of musicians with varied instruments. Above the makara-tôraṇa there are only two friezes: the lower one containing the eight Dikpâlas and the upper one consisting of 14 figures standing in samabhaṅga. These are in order, to the right: Narasimha, Sarasvatî, Brahma, Gaṇêśa, Pârvatî, (doubtful), Śiva; to the left: Śiva, Pârvatî, Bhairava, Indrâṇî, Kêśava, Sûryanârâyaṇa, Pârvatî. Above the latâ-tôrana at each upper corner is a small figure under an arch; of these the one on the left holds padma and gadâ and must be a form of Vishṇu. On the back of this lintel also is a half carved Tâṇḍavêśvara group as on doorway No. 4.

(2) North-east Doorway.—This also, on the whole, resembles the other two with these differences: The figures have shortish limbs and are less finely carved. The musicians around Śiva's head are larger than those on the other doorways and look crowded. Behind the makara-tôraṇa and above the clouds are only two friezes of the Gandharvas, holding garlands, and the Dikpalakas. Behind the tail of the makaras there are no lions, since the sculptures end there. The main figure, especially, does not appear to have been finished and polished. The two dvârapâlas who originally stood against the jambs are missing, leaving the bare slabs open to view.

(1) North doorway.—This doorway very closely resembles doorway No. 2, and is even less elaborate. The figure of dancing Śiva is inferior to the other three, the right leg being too far lifted. Near the god there are only two drummers and no other musicians. The tôraṇas are poorer in execution while above them over the clouds is only one row of figures consisting of the eight Dikpâlakas. The lions and soldiers at the top ends are absent. This is perhaps the poorest of the four lintels. The original dvârapâlas of this doorway are lost and the two now standing against the jambs have been brought recently from elsewhere and placed

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[1] The Kannada inscription on a basement cornice, behind the Surya shrine, reads:
ಪೂರ್ವದ ಬಾಗಿಲುವಾಡವ ದೇವೋಜ ಗೇದ

here. They are also mispaired. Doorways 2 and 1 have no design on the inner faces of the lintel and appear to be the work of the same sculptor.

Kedaresvara Temple.

The Kêdârêśvara temple has been studied under the following heads:—

I. History.
II. General description.
III. Platform.
IV. Elephant frieze.
V. Horsemen frieze.
VI. Creeper scroll.
VII. Lions frieze.
VIII. Creeper scroll.
IX. Mythological frieze.
X. Makaras.
XI. Swans.
XII. Yakshas.
XIII. Turrets and lions.
XIV. Front railing.
XV. Pierced windows.
XVI. Large wall images.
XVII. Upper wall panels.
XVIII. Eaves.
XIX. Roof and tower.
XX. Navaraṅga.
XXI Pillars.
XXII. Ceilings.
XXIII. Niches.
XXIV. South Cell.
XXV. North Cell.
XXVI. West Sukhanâsi.
XXVII. West Garbagṛiha and Liṅga.

In this Report only some points from the note under II are published.

II—General Description.

If we make allowances for the mistakes made by the renovators of the last generation, the Kêdârêśvara temple is a homogeneous structure, most typical of Hoysala architecture. It has no accretional buildings and additional structures to mar its design. In this respect, it is valuable, like the Kêśava temple at Sômanâthapûr, for the purity of its type unlike the Belur or even the Hoysaḷêśvara temples which have accretional later buildings.

Though it had three shrines, its general plan was that of a typical single-celled Hoysala temple with a star-shaped garbhagṛiha, an open sukhanâsi and an indented square shaped navaraṅga. The latter was open on the east, where there is a slight extension to accommodate the platform and doorway aṅkaṇa. The west extension of the navaraṅga was provided with a doorway which converted it into a sukhanâsi, while similar doorways for the south and north extensions converted them into smaller cells, though the building was really planned like a single-celled structure.

Its size is about equal to the Kappechennigarâya temple in Belur but it differs from that temple in having its outside walls covered elaborately with sculptures of a quality not in any way inferior to those of the Belur and Hoysaḷêśvara temples.

The ceilings are many of them dome-shaped, interestingly designed and tastefully carved. In nearly all respects the Kêdârêśvara temple can be studied as a typical structure of the Hoysala style. Fergusson considered it the finest building of the style. There is an interesting point to be noted in the plan of the temple. It does not appear to face directly east, nor is it inclined 18° north of east as the Belur and Hoysaḷêśvara temples are. Its centre line appears to be about 15° south of east. Why this difference has arisen is difficult to explain. Could it be that the old architects were not quite sure of the correct east to west line?

HALEBID—SURVEY OF THE SITE OF DORASAMUDRA.

See the map on Plate VIII.

In the old Hoysala fort, there is the eastern gateway leading from the Hoysaḷêśvara temple by a winding road through the fort wall on to the tank bund. On the outside, the gate is defended by two buttresses having walls of huge rough stones. It is a wonder how these heavy masses of stone were moved and placed in position.

Panchalingesvara Temple.

About a hundred yards to the west of the traveller's bungalow, there is a group of five ruined temples (Number 16) with the Nagarêśvara in the centre and the four others arranged in 'T' form: two directly to its east, one to its north and one to its south. They are mostly structures of darkish stone of the typical Hoysala type with beautifully worked turrets, Bhuvanêśvari domes, large wall images and running friezes of swans, makaras, mythology and elephants visible here and there among the mounds. The central one which is of very darkish hard stone appears to have been a large structure of very great beauty. Its fallen ceiling dome pieces, wall friezes and beautiful large wall images bear testimony to its artistic greatness. The wall images are much larger than those of the Kêdârêśvara temple, though smaller than those of the Hoysaḷêśvara temple. Several fine pieces like Kṛishṇa, Garuḍa, Indra on his elephant, two monkeys fighting for a fruit, etc., are lying about. They are sculptures of much beauty, not inferior to those of the other temples at Halebid. The doorway of the garbhagṛiha which is said to have been standing a generation ago is stated to have been removed to the Kêdârêśvara temple. On the pedestal of the wall images is a running creeper-scroll, about nine inches wide. This characteristic helps us to identify many wall images now in the Kêdârêśvara temple as having been brought from the ruins of the Nagarêśvara temple.

To the north of the central temple is the fifth mound on which the Râmâyaṇa frieze (the Saptatāla story), two friezes of makaras and haṁsas and a row of elephants and a large liṅga pedestal are seen. The basement of the garbhagṛiha of the south temple can also be seen. It is observed that between the outer wall which is composed of large square slabs placed one above the other and the inner wall is a core of large bricks showing the nature of the filling in of some of the old temples. These temples are built on the top of the slope to the north of the Beṇṇe-guḍḍa which commands a good view towards the east, north and west. The area will fully repay excavation as sculptures of great value are sure to be found. The existence of the five temples together, with the central one of Nagarêśvara, suggests that the area was almost in the centre of the busiest quarter of the old city. The main road must have run by the temples from west to east, *i.e.*, from the Belur gate to the Hoysaḷêśvara temple. A furlong to the south is the palace area.

Rudresvara Temple.

About a hundred yards to the west of the Nagarêśvara temple, beyond a stone ridge, there is the Kari-kal Rudrêśvara temple, a small trikûṭâchala of the early Hoysala type in which are installed two liṅgas and a black stone image of Vîrabhadra. The plan, though plain, the round pillars of the navaraṅga, the domed ceilings and the ornate doorways with Gajalakshmî lintel, the vimânas of the stepped pyramid type, the porch outside the navaraṅga and its pierced windows and the use of soap and pot stone, and finally, the Hoysala crest in front of the tower of this Rudrêśvara shrine declare it as a minor Hoysala building of the early period. The temple faces due south and has a mahâdvâra of the old, though simple type, outside which might have run the old road from west to east.

Directly to the west of the Rudrêśvara temple by a hundred yards on the north slope of the Beṇṇe-guḍḍa, there is a large mound of earth on which lies the inscription stone, Belur 342. About 15 yards to the south-west is a pit in the ground in which at a depth of about six feet from the surface can be seen a small typically rounded pillar of pot stone. This is pointed out as a Nelamâḷige or underground cellar. It is perhaps worthwhile excavating the area.

Nadugeri Maramma.

About a hundred yards further west, on a lower level, there is a soap-stone figure of Durgâ seated in sukhâsana holding, as usual, the trident, drum, kapâla and head. She wears a ruṇḍamâlâ and has a beheaded man under her foot, and goblins to the right and the left, and a trunkless head under her seat. It is no doubt a Hoysala image. One of its right hands is broken and its face is much damaged. It is said to have been in the centre of the inhabited quarter of Dôrasamudra, called Naḍugêri, and might have had for itself in the past a temple which has disappeared. The goddess is now called Mâramma. About 20 yards to her south-west is a vacant pîṭha lying in the fields.

About a hundred yards to the west of the Chikka Beṇṇe-guḍḍa the ground has a sudden fall and traces of an old fort wall of smallish stones are seen here. This must have been another fort wall, which protected the central and most important portions of the town.

Old Fort Wall.

About three furlongs directly to the west of the Beṇṇe-guḍḍa we meet with a strong line of fortifications consisting of a large fort wall with a deep moat (total depth about 50 feet at present) protected on the outside by a small wall with another moat. It is strange that a natural high ground faces the wall on the west and thus makes it assailable from that quarter. The inner face of the wall is earthen while the outer face has a revetment of large rough hewn stones placed one upon another so as to form a vertical face. The wall has small bastions projecting forward at almost every hundred yards, but is otherwise in almost a straight line here. A little to the south-west we come to a gateway, the winding road passing between two high walls, the main wall being projected westward and turned to the north to give this wind. This is probably the old Belur gate. The fortification must have been a formidable one in the old days. At present no traces of a door-frame or doors are to be seen; possibly they were of wood work and have disappeared. About two furlongs to the south-east of this gate there is another gate which leads on to the bund of the Kaṭṭesômanahaḷḷi tank. It is now completely covered with *lantana* and the tank has made a breach into the fortwall. The gate-way is now shown in the map as the road to Kogôḍ village, a place which cannot be identified by the present natives of Halebid.

Suladavana.

We pass on eastward with several gates to our right and temple mounds to our left. On the south-east, there is also a gate now overgrown thickly with *lantana*. Just outside it there stands a small recent shrine built out of the materials (like pilasters with sculptured figures) collected from the ruins of a neighbouring Hoysala temple. The temple has a late Vijayanagar period image of a Dêvî with two hands holding padma and kalaśa and seated in sukhâsana with the figure of a man in outline on the pedestal. On each side of her stands a hero with a sword in one hand, the other hand being placed on his belley. These are identified popularly as Lakkaṇṇa and Vîraṇṇa, sons of the sister of Ballâla III, who are said to have been unjustly executed. But the figures appear to date from many centuries later. A number of Hoysala pillars, images etc., are lying around as also two vîragals and two sacrificial stones with the Dêvî's sandals in the centre and beheaded bodies and heads and a man cutting off his own head, sculptured on the panels. The neighbourhood is called Śûladavana and appears to have been connected with the necropolis of the great city.

Jain ruins.

About a hundred yards to the south of the existing Jain bastis there are several small and large mounds formed by the ruins of ancient Jain temples. There are several inscriptions but the most interesting object is a colossal Jain image, broken into several pieces and lying on the ground. Its original height must have been more than 15 feet. Its feet are each about 30 inches long, while the head from chin to crown measures 20 inches.

Benne Gudda.

The chief natural landmark of the old Dôrasamudra site is the Beṇṇe-guḍḍa, a hill roughly about 250 feet high and two furlongs long, lying north to south, with a broad high earthen ridge tapering towards the west and ending in the Chikka Beṇṇe-guḍḍa. A pathway leads by an easy climb from the Nagarêśvara shrine past the Rudrêśvara temple up the main hill. On the hill near its northern end is a platform about 30 feet square, called Piraṅgi Batêri. This was probably used as an observation point by the Hoysalas and as a common battery in the Pâlegâr period. It commands a good view of the surrounding country. To the west, beyond the Chikka Beṇṇe-guḍḍa the old line of fortifications which is cut across by the new Belur road is visible. To the north-west at a distance of more than two miles there is Narasimhapura with a temple of Yôgânarasiṁha, a Hoysala structure with a main building and a piḷḷared pavilion. The tower, however, is a brick structure built many centuries later. Beyond Narasimhapura is the Ghaṭṭahaḷḷi-guḍḍa stretching towards the Belur road. To the north beyond the Rudrêśvara temple and the Pañchaliṅgêśvara mound are the new village of Halebid and the Bidarakere tank between which is the old fortification line. Away to the north, at a distance of about five miles, Beḷavâḍi with its temple and tank is visible. As a background to Beḷavâḍi is the Kalaśapurada guḍḍa, a low range, beyond which are to be seen the high peaks of Bâbâbuḍangiri.

To the north-east of the hill the Hoysaḷêśvara temple presents a beautiful view. This is perhaps the finest view that could be taken of the temple whose indented outlines must have presented a grand and beautiful appearance when the towers were intact. Beyond it are the tank and its fields and the jungle towards Chatchathaḷḷi with the hill Oṇṭe-maraḍi rising a little more to the east. Beyond Oṇṭe-maraḍi hill is the Arasikere range with the Mâlêkal Tirupati Peak.

Directly to the east there is first the moat with the fort wall of the palace enclosing a large field of ploughed land now known as the Aramane-hola where the old palace of the Hoysalas is said to have stood; portions of it are still called Ṭankasâle hola (mint) to the north, Hajârada guṇḍlu (front court) to the east, Lâyada salige (stables) to the south, and Ânêguṇḍi (elephant stall) towards the low ground. The main palace must have stood on the terraced fields to the west, facing east. This fort has a gateway in the middle of its eastern wall which looks on directly towards the Kêdârêśvara temple. At the west centre, where the old palace must have stood, large stones still lie about in the fields and are clearly visible from the hill. Beyond the palace, is Bastihaḷḷi with its Jain temples, and further on at the end of the peninsula there is the fort wall, beyond which is situated the broad lake, Dôrasamudra, which gave its name to the old city. Further away the sun rises on the top of the Arasikere range. To the south-east extends a gulf of the tank at the mouth of which is an island. On the latter the pleasure palace of Ballâḷarâya is said to have stood. More directly to the south-east is the Súladavana and across the gulf is visible Hulikere which has a beautiful stone-built Hoysala pond. Further away are Râsiguḍḍa and Sîge-guḍḍa with their wild game. A little more to the south is Bhairavana guḍḍa on which a temple of Bhairava is situated. It faces south, has a stepped pyramid tower and wears an ancient look. To its west on the top of that hill can be seen a stone inscription set up upright. Directly to the south of the Beṇṇe-guḍḍa beyond the fortwall and ploughed fields is the Pushpagiri hill with its two temples of Mallikârjunêśvara and Rudrêśvara.[1]

To the north-west there is a fortwall with the Kaṭṭe Sômanahaḷḷi tank beyond which is seen Tîrthamallêśvara with its famous well hidden by gardens. Kêtalapura and its heights intercept the view of Belur, which is to west south-west. The seven large trees appearing silhouetted against the sky in this direction are perhaps about a mile and a half to the north-east of Belur.

The top of Beṇṇe-guḍḍa rises to the south and is only about 80 yards long. The southern end, where the peak is, has also an old platform, the stone revetment of which is seen here and there. The only building existing is a small temple of about the 17th century in which a few pillars and beams of the Hoysala period brought up from below have been used. The building is about five and half feet square and seven feet high and has a single room only. In this chamber, which has no door, stands an Âñjanêya or Hanumân relievo, about five feet high, dating from about the 17th century. The shrine faces east and has nothing remarkable about it. On the face of the rock which forms the east side of the platform is an old four-line Nâgari inscription of Ballâḷa by the side of a natural cave recording arrangements for the supply of water to Belur from the Yagachi.

To the south of the peak there is again a high cultivated ridge, at the south end of which some rocks mark the end of the hill.

Palace.

About forty years ago, it is said that some unknown person excavated a pit in an unknown part of the old palace area and that brick structures were found about six feet below the ground. From west to east it has three terraces of which the westernmost was perhaps the palace. Diagonal trenches in the north-east corner of the western terrace and south-east corner of the middle terrace would be fruitful in disclosing the old walls of the palace. The whole area is a government land cultivated by tenants, except the north-east field which is a gift to the Raṅganâtha temple.

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[1] Rev. H. Heras of Bombay has tried to indentify this neighbourhood with the Triparvata of the Kadambas. There are many more hills than three and it is difficult to accept his conclusion.

THE BASTI TEMPLES.

About two furlongs to the south of the Hoysaḷêśvara temple and directly to the west of the Kêdârêśvara and east of the palace are three Jain bastis, all of which are Hoysala buildings having their own points of interest.

History.

When Vishṇuvardhana Hoysala was celebrating his victory at Bankâpura in Dharwar District in the year 1133 A. D. news was brought to him of the birth of his son. Since, at that time, the Parśvanâtha Basti was consecrated, he gave the deity the name of Vijaya Pârśvanâtha. Boppa-dêva erected the temple and set up the god as a memorial of his father Gaṅga Râja, a famous minister and general of Vishṇuvardhana.[1]

The eastern temple of Śântinâtha was constructed about the year 1196 A. D. in the time of Ballâḷa II[2] but its mukhamanṭapa is a granite structure definitely of the Vijayanagar period.

The middle temple of Âdinâtha is a purely Hoysala building, though very small.

PÂRŚVANÂTHA BASTI.

Mukhamantapa.

This temple had originally a garbhagṛiha, an open sukhanâsi (later on provided with a doorway) and a square navaraṅga. In front of the last and not structurally connected with it, is the mukhamanṭapa. A small insignificant mahâdvâra leads into the compound in which is first seen a star-shaped balipîṭha (lotus-plan, with about 32 petals).

The mukhamanṭapa (Plate IX—I) is a square structure, 17½ feet high, with the ceiling supported by 32 rounded lathe-turned pillars beautifully ornamented. All round runs a stone bench, outside which is a slanting railed parapet with sculptures on the panels. Two large potstone elephants support the entrance of the mukhamanṭapa.[3]

Sculptured figures are now found on the railing which now exists only to the south of the mukhamanṭapa, the rest being lost. The eastern panels show a king in durbar with dancers and drummers. A servant goes to the queen, salutes her and she dresses herself and is brought by force (like Draupadî) by the king's guards to the court. The other panels show two ladies conversing with a man holding a sword, a lady with a parrot, and a husband and his wife conversing. These are evidently in the wrong place.

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[1] Ep. Carn. Vol. V. Bl. 124.

[2] *Ibid.* Bl. 129.

[3] The ugly structure behind them should be immediately removed.

The western slab also shows a king in durbar enjoying a dance, a soldier and his lady with a parrot, and a lady at toilet. These appear to be fragments referring to the early lives of the Tîrthaṅkaras.

The central square of the mukhamaṇṭapa is supported by four thick and eight thin pillars, which are all finely ornamented with beaded work. The central ceiling has a flat slab in the middle supported on three octagons and a square. On the frieze of the central slab are in addition rows of elephants, horses and footmen, and dancers. On the north, there are two Jain scenes: (1) a king and a queen seated; (2) five persons meeting together and all of them standing in water half merged. (Not identified.) Another panel shows a Jaina seated with hands raised, a kingly personage, (perhaps an Arhant), and a herd of deer looking on. (Story to be identified.) In the centre, however, is a divine personage described locally as Bhuvanêndra Yaksha. He is probably Pârśvanâtha as a Prince. His left hand is raised and the right hand damaged. He has a seven-hooded cobra over his head and a princely person sits in sukhâsana at each of his feet, while the gods and Yakshas fly about near his head. This group is identical with the one in the navaraṅga where it is better preserved.

Main Temple: Outer walls.

The outer wall of the Pârâśvanâtha Basti is plain with only plain, narrow pilasters, except at the base and the parapets. The base is ornamented with a row of makara faces interrupted, here and there, by a lion or a sculptured group Among the latter, particularly near the garbhagṛiha, are the following :—

(*East*)

Face 3. A bearded shpinx fighting Saḷa.

Face 4. Saḷa and lion, dancer and drummer, elephants fighting and makaras swallowing gryphons, and elephant-faced lions,

" 6. Dancing Môhinî, Dakshinâmûrti and another sage—a divine lady (Durgâ ?) dancing, makaras swallowing Yakshas, elephants fighting lions, two pairs of wrestlers, etc.

Parapet.

On the outside the parapet is mostly destroyed, the stones being now stored in the compound of the Kêdârêśvara temple. It is however standing around the garbhagṛiha where clockwise the following and other figures can be identified: Yakshas; seated Jinas (four on each face), fine figures very similar to each other except the central one which is seated on a lion pedestal; squatting goddesses among which may be seen Śâradâ, Durgâ, and Padmâvatî (rosary, goad, pâśa, phala, etc.). The south and west faces are similar to the east face; but one of the goddesses is seated with chakras in both the back hands and padma and phala in the two front hands. It is possibly Chakrêśvarâ.

Navaranga.

The navaraṅga doorway is a large one, about 12 feet high, with a Jina figure on a siṃhâsana on the lintel. The navaraṅga hall has six small and two large wall niches which are very similar to those in the Hoysaḷêśvara temple. Each of them, originally, had images of the Tîrthaṅkaras.[1] There are now 24 pedestals, but the images are all missing. What they were can be guessed from the vehicles carved on the respective pedestals. The main interest in the navaranga is in its pillars and the central ceiling. The latter is borne by four thick and eight thin pillars of hard soapstone, rounded, lathe-turned and so finely polished that visitors can see their own reflections. These are perhaps the best known Hoysala pillars of this kind. Each pillar has its usual cubical, wheel, disc, bell, pot and umbrella-shaped mouldings and squarish capitals.

Navaranga Ceiling.

The central ceiling is a beautiful structure with three octagons and a square and flat top slab. Though the lower surfaces have only lion faces and the general plan is similar to that of the mukhamaṇṭapa, yet it is very much finer and more elaborate. On the vertical faces over the lower octagon are the eight Dikpâlas, each with dancers and musicians in front and soldiers behind. In the next higher octagon and the one above it and also on the inner faces of the slabs of the squares there are the 24 Jain Tîrthaṅkaras, each seated in the characteristic yôgâsana with a Yaksha to the right and the corresponding goddess to the left, and with worshippers on each side. The top slab is designed and carved identically with the one in the mukhamaṇṭapa but is, in fact, more worthy of detailed study. The central deity holds a bow in the left hand and a śaṅkha in the right hand. In the south-east corner of the navaraṅga, there is a large image of a Yaksha with fat belly and dangling curved lips. His build is like that of a Gaṇêśa with a human head. His right hand holds a lotus and the left the mâtaṅga-phala. He appears to be Dharaṇîdhara-yaksha.

Parsvanatha Image.

The sukhanâsi is entered between two large pillars and has an image in the south-west corner of a Jain goddess holding flower buds in the right hand and fruit in the left. She is probably Kûshmâṇḍinî. A large plain doorway with a Jain image on the lintel leads between diverging walls and two plain round pillars to the garbhagṛiha. Here stands a colossal image, about 14 feet high, of the last Tirthaṅkara, Pârśvanâtha, with a seven-hooded cobra over his head. The absolutely naked body of the deity is perfect according to the Indian ideal of a Yôgi. The hair is short and curly and beautiful in its ringlets. The face has a benign sympathetic smile. The neck has three folds. The shoulders are broad, the waist small and the limbs well proportioned, rounded and tapering. On the right side of the god there is a male deity standing with a three-hooded cobra above his head. On the left is a goddess similarly standing with a similar cobra. Of her four hands one is broken (broken, goad, pâśa and phala). Both the gods wear the sacred thread, kirîṭas, makara-kuṇḍalas and other ornaments. The makaratôraṇa with serpentine arch has the eight Dikpâlas to the right and left with drummers and musicians in other convolutions. Behind the god is the serpentine body of the seven-hooded cobra supporting the image. The garbhagṛiha ceiling has a simple large padma.[1]

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[1] Kan. inscription on 2 pilasters :
(1) ಅರಿಕೆಯ (2) ಸಿರಿಪವ್ವ.

Adinatha Temple.

The middle temple of Âdinâtha is a small one with a garbhagṛiha, an open sukhanâsi and a porch. The porch is typically Hoysala with its elephants, two round pillars, ornamented potstone ceiling and a stone bench. The railings are missing. The navaraṅga doorway which has the usual ornamental bands and pilasters has Jain figures on the lintel with a lion on the pedestal. The navaraṅga has four square pillars with sixteen-sided fluted shafts. There are two canopies against the south wall, both of which have rounded Hoysala pillars and śikharas of the Hoysala type. Under the east canopy on a base having a crescent moon is a beautiful Hoysala image of Sâradâ with rosary, goad, pâśa and pustaka. It has a smiling face and is not correctly Padmâvatî. The image under the west canopy has disappeared. In its place is now kept on a padmapîṭha a round panel containing the footprints of some Tîrthaṅkara. The prints are of natural size, incuse and very natural looking.

The garbhagṛiha doorway has a plain but well designed lintel of pure black stone (rarely used) with an inscription upon it. The garbhagṛiha has a fine pedestal with a lion seated in front and other lions in the panels. Against the back wall there is a fine double tôraṇa with the eight Dikpâlas in its convolutions. On each side of the pedestal is placed a beautiful small potstone elephant brought in from elsewhere and kept here. On the pedestal itself is engraved an inscription. The original image of Âdinâtha which was seated here is now kept in the Śântinâtha Basti, since it is mutilated. A small standing image is now worshipped in its place. The temple was built in the days of Vishṇuvardhana (Belur inscription 335).

ŚÂṄTINÂTHA BASTI.

This is a plain structure equal in size to the Pârśvanâtha Basti, but it has instead of the mukhamaṇṭapa a very large porch of the Vijayanagar period constructed out of roughly shaped old materials.

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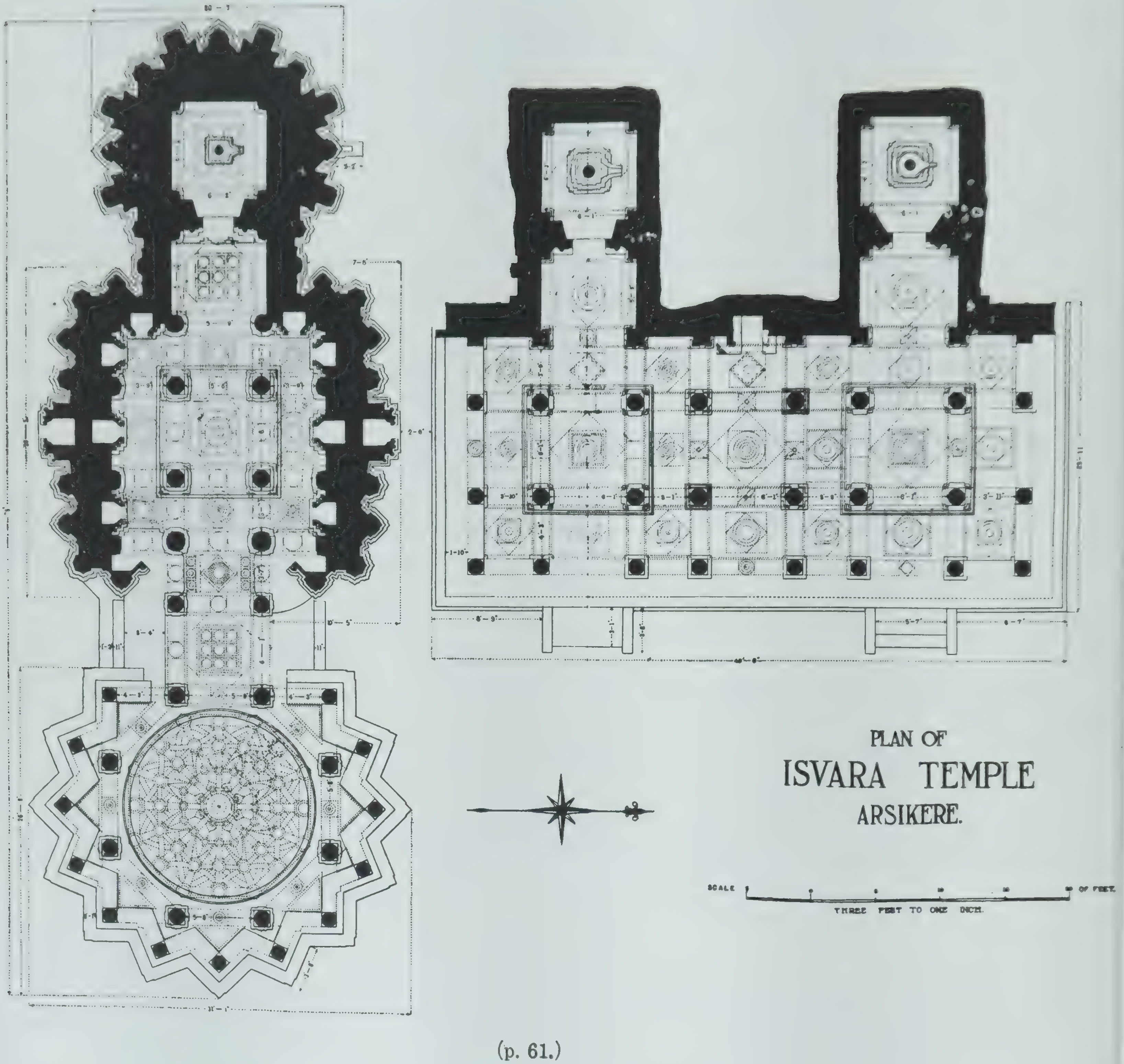
[1] An inscription (E. C. V. Bl. 127) on the outer wall of this Basti states that within 15 cubits to the north-east of the temple lies in the ground an image of the god Śâṅtinatha, 6 cubits high. The image, however, has not yet been discovered.



PLAN OF
ISVARA TEMPLE
ARSIKERE.

SCALE
OF FEET.
THREE FEET TO ONE INCH.

(p. 61.)

The navaraṅga pillars are similar to those in the Pârśvanâtha Basti but are not ornamented, several portions being unworked. The ceiling consists of six plain octagons placed over one another cornerwise with a square flat slab on top.

The open sukhanâsi entrance has two plain round pillars and here is seated the image of Âdinâtha with its head broken.

The garbhagṛiha is a plain structure with two flights of steps leading up to the back of the god; it has a plain octagonal ceiling placed cornerwise. The tôraṇa is of stone and is comparatively plain and coated with lime. The image which is about 14 feet high is similar to that of Pârśvanâtha. On either side of it are the usual male and female gods.

On the pedestal of the image is an inscription (Belur 334). In the navaraṅga against the east wall are two turrets with inscriptions consisting epitaphs of Jain images.

In front of the temple there is a large pillar, about 20 feet high, with a rounded shaft and a Yaksha in a shrine on the top.

Virakta Matha.

To the north-east of Bastihaḷḷi can be seen the remnants of an ornate Śaiva temple of the Hoysala period of which only the open sukhanâsi and garbhagṛiha are standing. The old sukhanâsi doorway has disappeared. The garbhagṛiha has three inner niches and in the ceiling on the octagon are the eight Dikpâlas. The sukhanâsi ceiling has Aṅdhakâsuramardana with the eight Dikpâlas. In front of the temple appears the basement of the old navaraṅga and to its north-east there is an old draw-well with its square sides finely revetted with dressed slabs. Behind the temple can be seen the remains of an outer niche with its Râmâyaṇa frieze, a row of large images, etc., which show comparatively inferior workmanship.

On the bund of the Dôrasamudra tank and in its waste weir are the wreckages of old images. To the south of the bund stands a large Naṅdi, narrow and long, of, probably, the fourteenth century workmanship. It must have belonged to a temple which faced eastward. Its two Śaiva dvârapâlas are still standing half buried in the earth.

Virabhadra Temple.

At the north-east end of Haḷebîd, close by the fort walls, stand two temples one of which is that of Vîrabhadra. (Plate IX—2.) Its outer navaraṅga is a structure of the Vijayanagar period, but the inner navaraṅga, sukhanâsi and garbhagṛiha are of the Hoysala period. Around the latter portion run narrow elephant and floral friezes, above which on the walls are large images, each about 30″ high. They are of the usual type and consist of Lakshmînârâyaṇa, Naṅdi-Vâhana, Kâḷī, dancing Sarasvatî, Môhinî, Mahishâsuramardîni, Brahma, Tâṇḍavêśvara, Narasimha, Varâha, Vêṇugôpâla and Umâmahêśvara with attendants, etc. The tower is of the stepped pyramid kind with a Saḷa group on the projection in front.

The outer navaranga appears to be a complete navaranga of some other small temple transferred bodily with its round pillars and Tâṇḍavêśvara ceiling.

The inner navaranga is a very low one with only five feet between the floor and the beams. It has two side niches. In the north one, stands a female image with sword, arrow, bow and shield. It has an inscription on the pedestal. In the south niche is a seated image of a Vîraśaiva svâmi in the yôgamudrâ with male and female yôgis seated on the sides; Bhṛiṅgi is dancing. Tâṇḍavêśvara is on top with Naṅdi below, Vîrabhadra to the right and two-handed goddesses, four-handed and bull-headed Naṅdisôma to the left. It has an inscription on the top edge in late Hoysaḷa characters.[1]

The main image of the temple is a standing Vîrabhadra, about six feet high, of late Hoysala workmanship, with sword, trident, drum and shield. It wears moustaches twirled up. The tôraṇa, which is of the same stone as the image, is a mixed one with pushpa tôraṇa and mallâra tôraṇa. In place of the siṁhalalâṭa is found a kìrtimukha with a skull. It is doubtful if this is the original image of the temple at all. The Naṅdi in the outer navaraṅga is of the late Vijayanagar period.

The Kumblêśvara temple is another ruined shrine rebuilt with Hoysala wall and pillar pieces collected from ruins. Of the original temple there are only the remains of the inner walls of the sukhanâsi and garbhagṛiha.

Parallel to the Vîrabhadra temple stands the temple of 'Gûḍlêśvara' whose front portion is also of recent construction with old material. The western part is a plain structure of the Hoysala type whose vimâna has been lost.

RAṆGANÂTHA TEMPLE.

This is also a temple of the Hoysala period with a stepped pyramid tower. Its garbhagṛiha and open sukhanâsi and low-roofed inner navaraṅga with its Gajalakshmî lintel are old pieces; but the navaraṅga doorway which has Śaiva dvârapâlas and the outer navaraṅga with its central ceiling, Tâṇḍavêśvara and the Dikpâlas definitely belong to some Śaiva temple. The whole temple must have been a Śiva temple in which Raṅganâtha or Anaṅtapadmanâbha was installed after widening the garbhagṛiha doorway.

The image, however, is of the Hoysala period with its kuṭṭita tôraṇa and daśâvatâras on the latter's edge. The god is reclining on Anaṅta with Śrî massaging

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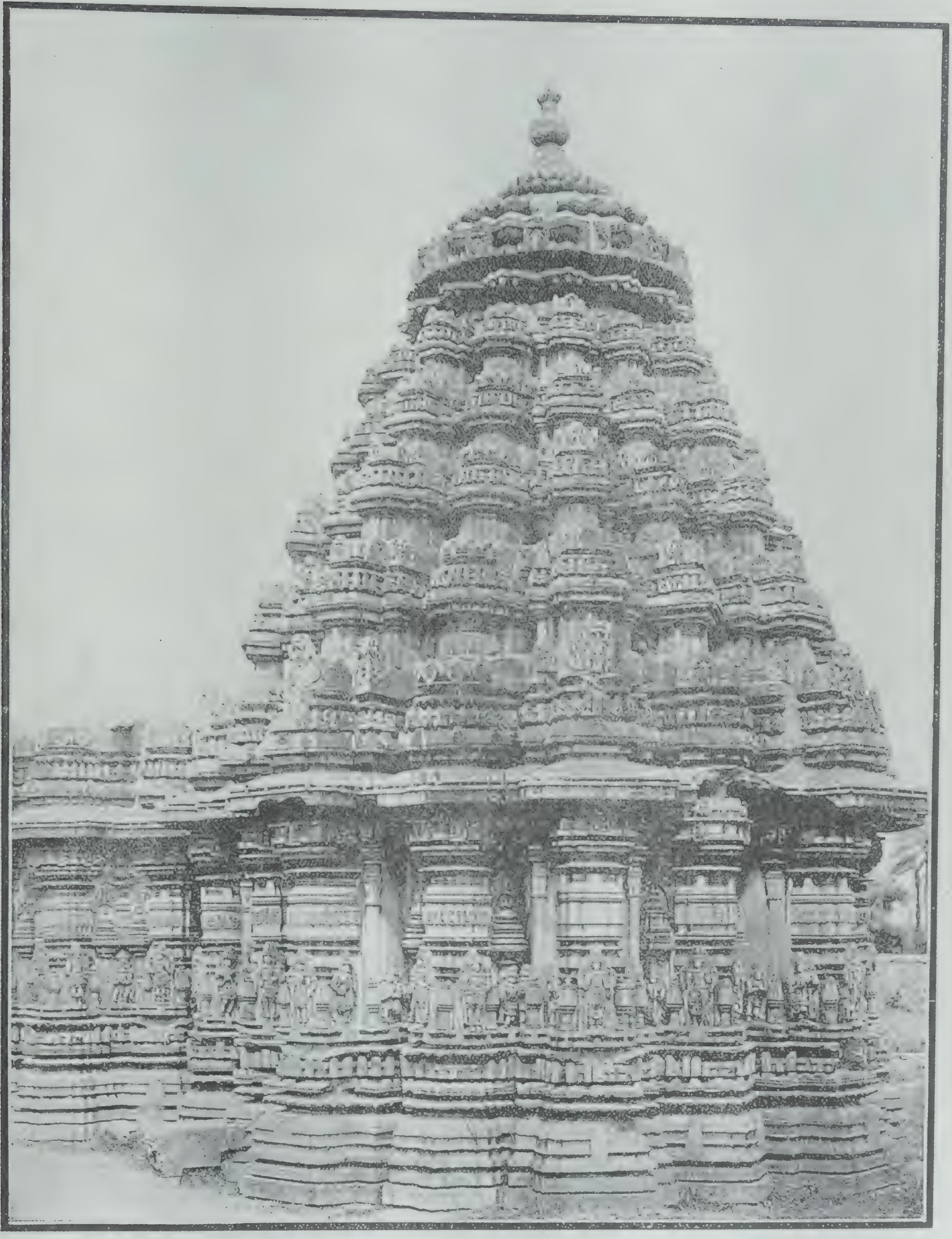
[1] It reads thus: (it was difficult to read, since it was only partly visible).

(1) ಶ್ರಿ ಗುರುಲಿಂಗ ಆದಿಲಿಂಗದೇವರ ಕಾರುಂಣ್ಯವ ನಿಸ್ತರವಾಗಿ ಈ ಹಸ್ತಕಲಗಣಗಳು ಸಹಿತ ಮುಕ್ಯವಾಗಿ ಇಹ ವಿರೇಸ್ವರ

(2) ಲಿಂಗದ ಕಾರುಂಣ್ಯವ ನಿಸ್ಸರವಾಗಿ ಇಸ್ವರಿದಯ ಅಂದ್ದು ದೇವರವುಗ ವಿರಂಣನು

(3) ನಿರಿಸಿದರ್ ಚಲ.



ISVARA TEMPLE, ARSIKERE—TOWER FROM NORTH-WEST (p. 64).

Mysore Archæological Survey.]

his feet and Bhû seated near his head and a châmara-bearing lady behind the god.

The original name of the temple was Bôchêśvara or Bobbêśvara (Belur 325, 326).

The mahâdvâra has been reconstructed out of the stones of some ruined temple and has rows of elephants, horsemen, scrolled mythological frieze and large images including Brahma, Vishṇu, Gaṇêśa and Tâṇḍavêśvara who grace the porch.

ARSIKERE.

ÎŚVARA TEMPLE.

General Description.

The Îśvara temple at Arsikere, is a structure of exquisite beauty, though comparatively small in dimensions (see plate XVI). It is almost entirely made of soap-stone and possesses the typical characteristics of Hoysala architecture. It has a small garbhagṛiha, an open sukhanâsi, an open navaraṅga, a porch and a unique mukhamaṇṭapa (see plan : plate XIV). The garbhagṛiha and the mukhamaṇṭapa are both star-shaped, while the navaraṅga is squarish in plan. The entrances are to the north and south of the porch which opens into the mukhamaṇṭapa on the east and the navaraṅga on the west.

History.

Arsikere, named perhaps after the tank which was constructed in the name of a Châlukya princess[1], was already a well known place in the days of Tribhuvanamalla Vikramâditya VI Châlukya. An inscription of his time on a conduit of the tank and subsequent inscriptions on other conduits by various Hoysala rulers show that the town and its tank were well known long before 1220 A.D. About that date in the reign of Narasimha II, son of Ballâla II, the temple was constructed and consecrated probably by the Ballâla II. There are very few subsequent references to the temple. The much plainer double temple on the north which is situated close to the navaraṅga of the Isvara temple obstructs to some extent the north view of the latter. The Iśvara temple is now in the occupation of the Liṅgâyats who have subscribed a large fund and propose to improve the condition of the temple.

Foundation and Basement.

There is no indication at present of a platform existing below the level of the temple. The structure appears to be raised on a floating foundation of flat slabs placed upon a hardened bed of sand.

On this foundation rises a basement, about 3′ high, having several cornices, the lowest one being bell-shaped. The others which are separated by deep horizontal lines of shadows are ornamented with variedly shaped geometrical mouldings whose carving work has not been finished.

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[1] Ep. Carn. V. Ak. 87.

Wall Decorations.

The outer wall which avoids monotony by being cut up by numerous vertical incuse angles has, on each of its outer angles, a fine star-shaped or 'pond-shaped' pilaster. The tops of such pilasters expand into finely shaped capitals bearing parts of a frieze of Yakshas with one of swans and turrets above. Between these pilasters are smaller ones bearing elegantly shaped turrets of varied design standing often under tôraṇas or arches of different shapes.

Wall Images.

Against the larger pilasters and between the smaller turreted ones are numerous finely carved images of the gods and their followers. The chief images are as follows, commencing from the south of the navaraṅga entrance:—

1, 2, 3, 4. Lakshmî and Vishṇu with a lady attendant on each side.

5. God standing—broken.

6. Three-headed goddess (Brâhmî) standing, holding pâśa—the other three hands broken.

7, 8. Goddess (Mâhêśvarî) standing, and lady attendant—symbols broken.

9, 10. Kaumârî with three visible heads holding rosary, goad, śakti, and phala. Lady attendant to the right.

11, 12. Vaishṇavî (padma, śaṅkha, chakra and phala) with a lady attendant to the right.

13, 14. Vârâhî standing (gadâ, chakra, śaṅkha and phala). Attendant to the right.

15, 16. South niche, now empty. A lady attendant on either side.

17, 18. Iṅdrâṇî (vajra, goad, pâśa and phala). Attendant to the left.

19, 20. Châmuṇḍâ (sword, trident, pâśa and bowl). Attendant to the right.

21, 22. Pârvatî—standing (rosary, goad, śakti, phala). Attendant to the left.

23, 24. Śiva—standing (rosary, trident, drum, phala). Attendant to the right.

25. Lakshmî.

26. Kêśava—arms broken. Inscription in Kannaḍa : ಕೇಶವ.

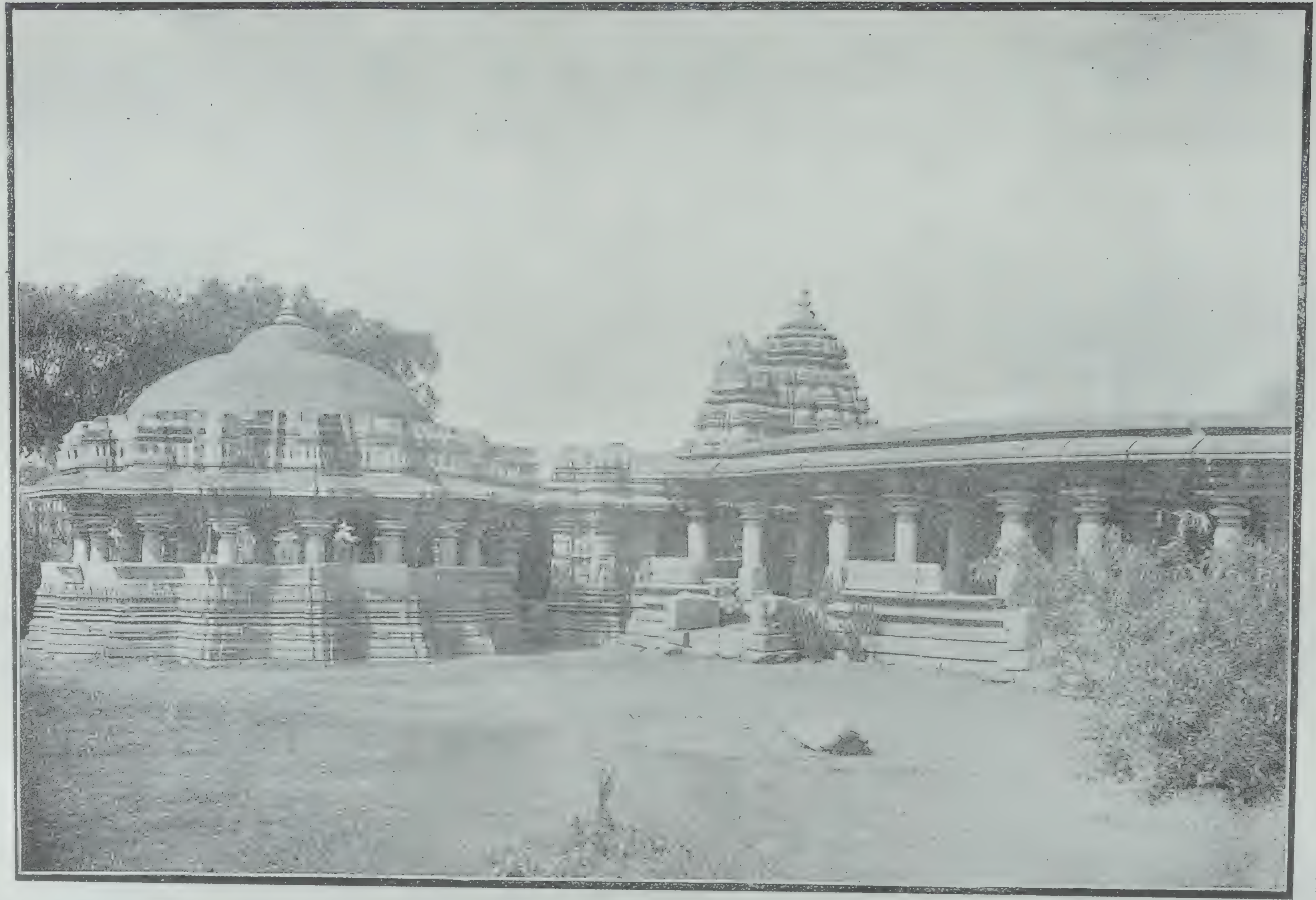
27, 28, 29, 30. Nârâyaṇa—standing with Lakshmî to the right and a Garuḍa on each flank. Inscription in Kannaḍa : ನರಾಣ.

31, 32, 33. Mâdhava standing with a lady on each side. Inscription : ಮಾಧವ.

34, 35. Gôviṅda with a lady to the right. Inscription : ಗೋವಿಂದ.

36, 37, 38, 39, 40. Vishṇu with a lady and a Garuḍa on each side. Inscription : ವಿಷ್ಣು.

PLATE XVI.



Mysore Archæological Survey.]

ISVARA TEMPLE, ARSIKERE—VIEW FROM NORTH-EAST (p. 61).

41, 42. Madhusûdana with a lady to the left. Inscription ಮಧುಸೂದನ.

43, 44. Trivikrama with a lady attendant to the right. ತ್ರಿವಿಕ್ರಮ.

45, 46, 47, 48, 49. Vâmana (one of 24 forms) with a consort and a Garuḍa on each side. Inscription : ವಾಮನ.

50, 51. Śrîdhara with Lakshmî to the left. Inscription : ಶ್ರೀಧರ.

52, 53. Hṛishîkeśa with Lakshmî to the right. Inscription : ಋಷಿಕೇಸ.

54, 55, 56, 57, 58. Padmanâbha with a consort and Garuḍa on each side. Name not inscribed.

59, 60. Dâmôdara with a lady attendant to the left. Inscription : ದಾಮೋದರ.

61, 62. Saṅkarshaṇa with a lady attendant to the right. Inscription: ಶಂಕರುಷಣ.

63, 64, 65, 66, 67. Vâsudêva with a consort and a Garuḍa on each side. No inscription.

68, 69. Pradyumna with a lady to the left. Inscription : ಪ್ರದ್ಯುಮ್ನ

70, 71. Aniruddha with a consort to the right. Inscription : ಅನಿರುದ್ಧ.

72, 73, 74, 75, 76. Purushôttama with a consort and a Garuḍa on each side. Inscription : ಪುರುಷೋತ್ತಮ.

77, 78. Adhôkshaja with a lady to the left. Inscription : ಅಧೋಕ್ಷಜ.

79, 80. Narasiṁha with a lady to the right. Inscription : ನಾರಸಿಂಹ.

81, 82, 83, 84, 85. Achyuta with a consort and a Garuḍa on each side. Inscription : ಅಚ್ಯುತ.

86, 87. Janârdana with a lady to the left. Inscription : ಜನಾರ್ದನ.

88, 89, 90. Upêndra with a lady attendant on each side. Inscription : ಉಪೇಂದ್ರ.

91, 92, 93. Hari with a consort and a Garuḍa to the left. Inscription : ಹರಿ.

94, 95. Kṛishṇa with a Garuḍa to the left. Inscription : ಕೃಷ್ಣ.

96, 97, 98. Pârvatî and Śiva with a devotee in the middle.

99, 100. God standing with consort to the right.

101, 102. Sarasvatî standing (rosary, broken, sugarcane (?), pustaka) with a lady attendant.

103, 104. God standing (goad and pâśa) with an attendant to the right.

105, 106. North niche with a male attendant on each side.

107, 108. Goddess standing (abhaya, goad (?), pâśa, phala) with a lady attendant to the left.

109, 110. Goddess (aṅkuśa, pâśa, two arms broken). Male attendant to the right

111, 112. Goddess standing in 'tribhaṅga' with a male attendant to the left.

113. God standing (broken, goad, pâśa (?), phala).

114, 115. Śiva standing holding trident and cobra. Other two hands broken. Male devotee to the right.

116, 117. Śiva standing. Trident visible. Other symbols broken. Devotee to the right.

118. Kêśava.

119, 120. Lakshmi standing (abhaya, śaṅkha, śankha, padma). Lady attendant to the right.

Eaves.

The row of eaves which projects about a foot from the main building is finely made with the imitation of rafters on the under surface and beaded hangings on the edge.

Parapet.

Above the eaves is the parapet formed of a series of turrets bearing a cornice of makara faces and a row of kîrtimukhas on the śikharas.

Tower.

The tower (Plate XV) which is on the whole shaped like a sixteen-pointed star has each alternate point flat with an intervening angular projection; that is, a flat projection flanked on one side like a right-angled projection and on the other by a star-shaped one. Thus considerable variety of detail is introduced. The tower is composed of five tiers of turrets rising one above the other, the figure sculptures being comparatively less prominent. A star-shaped śikhara with a stone kalaśa surmounts the top. The eastern projection of the tower has now an ugly stucco bull in place of the original Saḷa group, while its front panel has the usual Tâṇḍavêśvara group.

Mantapa.

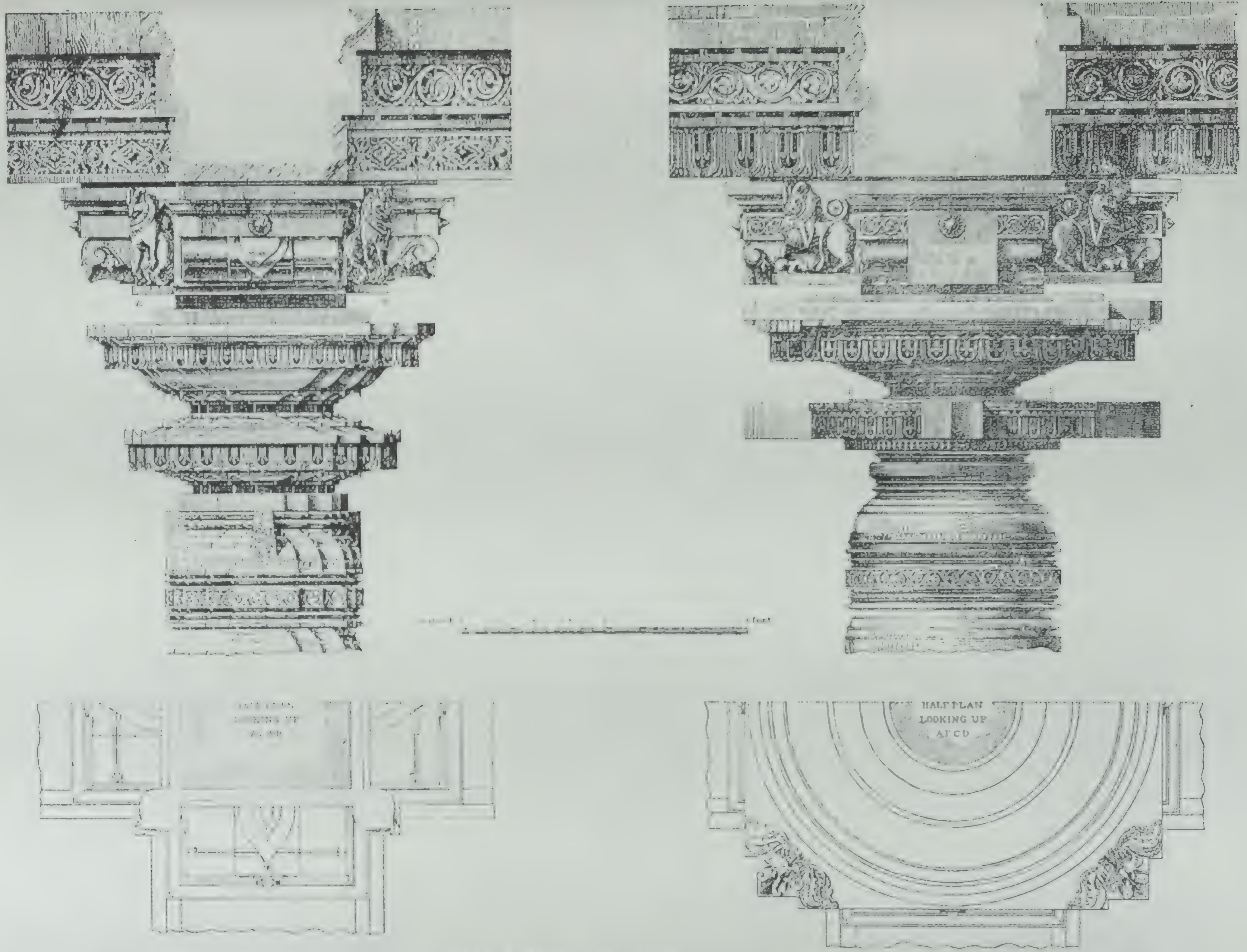
(*a*) *Basement.*—The basement of the maṇṭapa is similar to that of the main temple and is characterised by its comparative plainness and projecting broad-based bottom. Near the top of the basement is a row of Yakshas seated under turreted conopies. The slanting railing above the turrets is plain except at the north-western corner.

(*b*) *Eaves and Roof.*—The eaves of the maṇṭapa which are less ornate than those of the main temple and are wider appear originally to have had a stone parapet wall above them. This is now substituted by a row of rough masonry turrets, above which rises the beautiful dome. The latter has a large vaulted lower part with the central dome rising higher up above it. The outline is very pleasing.

(*c*) *Inner View.*—The maṇṭapa is planned like a sixteen-pointed star and is a large structure with a diameter of about 25′. In the centre is a large low circular stone platform around which is an octagonal low terrace with a bell-shaped pillar at each corner. Behind these is a stone bench, star-shaped, with a row of 24 fine elephants forming pairs and facing each other. The trunks of most of these have now been broken, but their elegantly shaped heads, bodies and limbs are admirable. Behind the stone bench is the slanting railing.

(*d*) *Pillars.*—The outer row of 13 pillars is made up of lathe-turned pieces with cylindrical shafts and wheel-shaped neck mouldings. But the eight inner pillars which are of the bell-shaped round Hoysala type are finely ornamented with beaded hangings and scroll designs.

PLATE XVII.


HALF PLAN
LOOKING UP
AT C D

ISVARA TEMPLE, ARSIKERE—PILLARS (p. 65).

Mysore Archæological Survey.]

(*e*) *Beams.*—The beams above the inner set of pillars form an octagon, on the inner face of each side of which are carved seven interesting images making in all 56 images. Some of the central figures are Naṅdîśvara, Kubêra, Îśâna, Narasimha. On either side of these figures on each beam are three standing images among which can be recognised the varied forms of Vishṇu, Śiva and Dêvî.

Above the beams is a gallery of lions with a turreted niche between each pair of them. Only one of these, *viz.*, that on the north, has a figure of seated Durgâ with sword and bowl in her hands.

(*f*) *Dome.*—Above the row of turrets rises the dome. Each outer angle of the dome is formed by one slab whose inner surface is scooped out into a large obtuse angle with rafters and pendants, while the outer surface is smooth and rounded. The upper portion of the dome is formed by quite another set of slabs, while from their midst is a large heavy stone lotus pendant which hangs down and is more than 3½′ long. The effect produced is more like that of a metallic dome than anything of stone and the design which consists of three concentric octagons connected by ribs is comparatively plain.

Porch.

Between the maṇṭapa and the navaraṅga entrance is a small porch supported on four ornate bell-shaped pillars.

The ceiling of the porch has two sculptured friezes, the lower one containing the eight Dikpâlakas and their consorts seated in state with their symbols, their attendants standing to the left. The upper one has groups of dancers and musicians. The flat ceiling has Tâṇḍavêśvara in the centre surrounded by nine musicians.

Navaranga.

The navaraṅga which is now provided with a doorway was originally open unlike in most other temples. It is a small hall about 20′ × 20′ with 9 squares. Its walls on the three sides contain a fine towered niche for each aṅkaṇa. These niches originally contained images which have all disappeared. (See Plates XVIII and XIX).

(*a*) *Pillars.*—The outer pillars of the navaraṅga are indented-square shaped and the four inner ones are of the polished bell-shaped kind. On low bases ornamented with Yakshas rise the lower cubical mouldings which contain under toraṇas interesting images of Vishṇu, Śiva and Śakti. The shafts are ornamented with floral and creeper scrolls and beaded work, while the capitals are supported by lions at the corners (Plate XVII).

(*b*) *Ceilings.*—1. The central ceiling rises on four beams which contain standing images of gods in this order—West: the Eleven Rudras; East: the twelve Âdityas; North and South: the twenty-four forms of Vishṇu.

The gallery has eight niches with seated Yakshas and the dome is a miniature of the maṇṭapa dome. The other domes commencing from the east clockwise are thus designed :

2. Concentric circles.
3. Concentric squares.
4. Concentric circles.
5. Concentric circles.
6. Concentric squares.
7. Three concentric squares.
8. Concentric squares.

In the navaraṅga is now kept a relievo image of Mahishâsuramardinî, perhaps of the 14th century, and in the navaraṅga and the sukhanâsi are two Naṅdis of Vijayanagar workmanship.

Sukhanasi.

The sukhanâsi which is open on the east has an interesting ceiling with two friezes of sculptures :

1. Lower frieze : East and North-East : an old Ṛishi, perhaps Dûrvâsa or Vyâsa explaining to a Royal family, perhaps the Pâṇḍavas, a text read from a book placed on a book-stand ; while Kṛishṇa pays them a visit.

South and South-West .... Lady dancing with musicians.
West .... Drôṇa teaching the Pâṇḍavas (?)
North-West .... Pâṅḍavas and Kauravas at dice.
North .... Bhîma pulling out Duśśâśana's intestines with which Draupadî dresses her hair.
North-East .... An anthropoid leader of a herd of deer fights a man and then performs hôma.

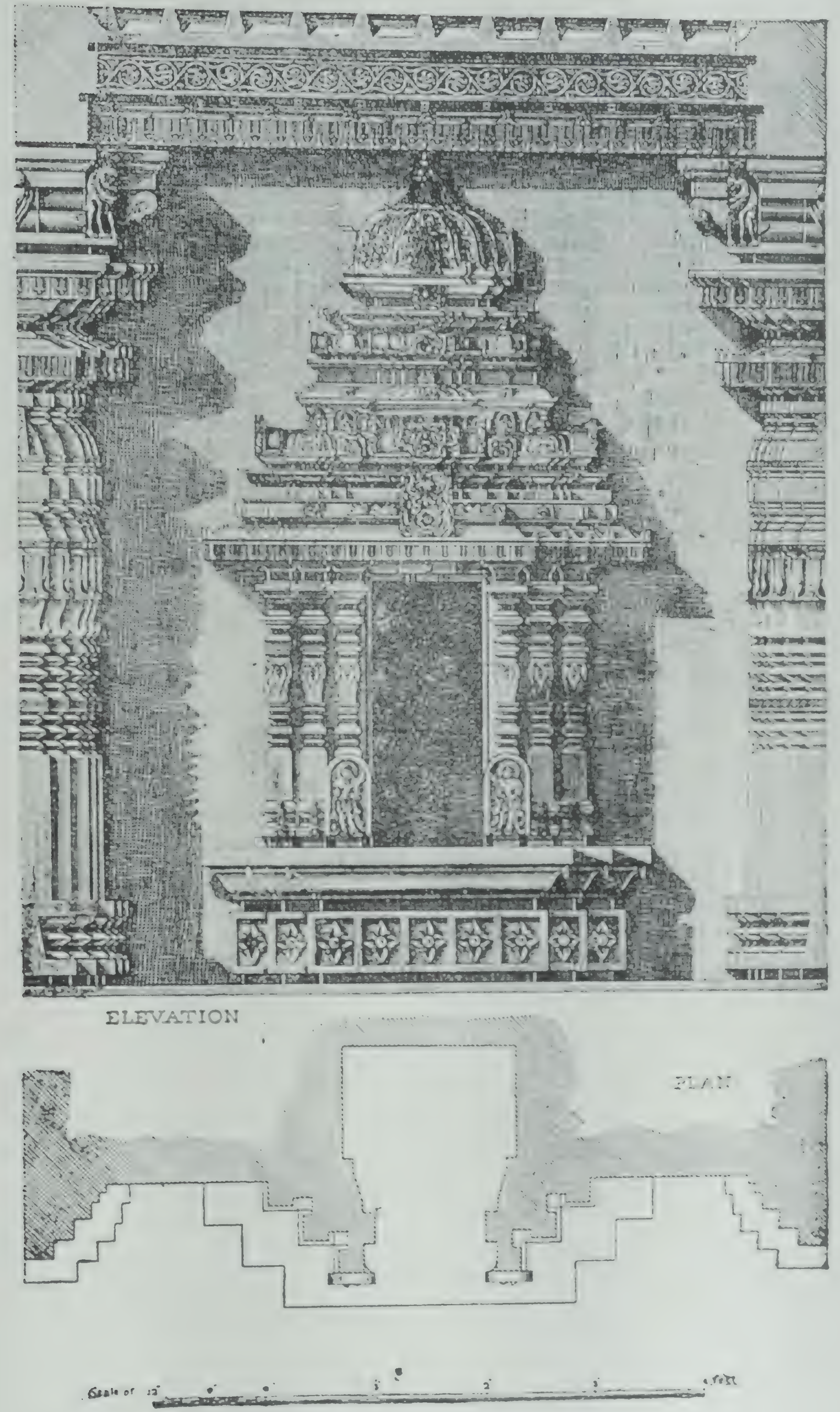
2. The second frieze .... East : Ŝamudramathana or churning of the milky ocean with the gods drinking nectar.
,, South : Śiva dancing.
,, West : Śiva standing with following.
,, North : God seated holding vajrâyudha and phala.

The flat ceiling above has Tâṇḍaveśvara in the middle surrounded by the eight Dikpâlakas.

Garbhagriha.

The garbhagṛiha doorway is beautifully carved. Each jamb has a dvârapâla below, with vertical bands of flowers, creeper scrolls, intervening pilasters and lions—all deeply carved. The lintel has a Gajalakshmî with a damaged head. Above the cornice stands Śiva with Gaṇeśa and Brahma to his right and Shaṇmukha and Vishṇu to his left.

The garbhagṛiha ceiling has a low dome well sculptured with a frieze of Dikpâlas and another of musicians, while on top Śiva dances surrounded by Vidyâdhara musicians.


ELEVATION
PLAN
Scale of 12"
1
2
3
4 Feet

ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).

Mysore Archæological Survey.]

The liṅga is a comparatively small one, being about 2′ high from the ground.

The Double-Temple on the North.

The double-temple on the north appears to have been constructed about the year śaka 1141 (1219 A. D.). This building has two garbhagṛihas whose sukhanâsis open into a large maṇṭapa. The latter is really made up of two raṅga maṇṭapas each of 9 aṅkaṇas, between which is a covered space forming the whole into one large pavilion. At the west end of the corridor is a small niche which has now no image. The whole structure is plain except for the two garbhagṛiha doorways which are moderately ornamented and bear on each jamb a dvârapâla with a female chamara bearer on the outer side and a Manmatha (?) holding a sugar-cane staff on the inner side. The back wall of the building is much damaged.

PART III—NUMISMATICS.

SOME VIJAYANAGAR COINS.[1]

(Plate XX—1).

KṚISHṆADÊVARÂYA, 1509-1530.

Type A :—**Venkatesa.**

Ai (gold.) ·75 inch ; wt. 117 grains ; Veṅkaṭêsa Medal.[2]

Obverse :—God Veṅkaṭêsa standing to front wearing tall kirîṭa and the usual upper and lower cloth and ornaments. He has four arms and holds in the right back hand the discus and in the left back hand a conch. The right front hand is in the dâna-mudrâ or attitude of bestowal (of salvation or other boons) and the left front hand rests on his hip and points to his feet (popularly explained as the refuge for devotees). Above the image is an ornamental tôrana or arch with a lion face at the keystone supported by two makaras or acquatic animals. The arch is borne by two ornamented star-shaped pillars, the lower parts of which are covered by plants. Below is a lotus supporting the ground on which the god stands.

Reverse—In double lined circle three line Nâgari legend with intervening rules:

Srî
Kṛ shṇa Râ
ya

This specimen is very probably one of the thirty thousand coins in which God Veṅkaṭêsa of Tirupati is said to have been bathed by Kṛishṇarâya on the latter's victorious return from his conquest of Koṇḍavîḍu and Orissa about 1516 A.D.[3] It is doubtful whether it is an ordinary coin at all as it weighs about two and a quarter varâhas. It may more probably be a commemorative medal meant to be wo and a half pagodas, minted for the occasion and distributed among Brahmans and charities. The later Veṅkaṭêśvara type of Veṅkaṭapati Râya and others appears to have had this as a model. The coin is finely made and shows that the

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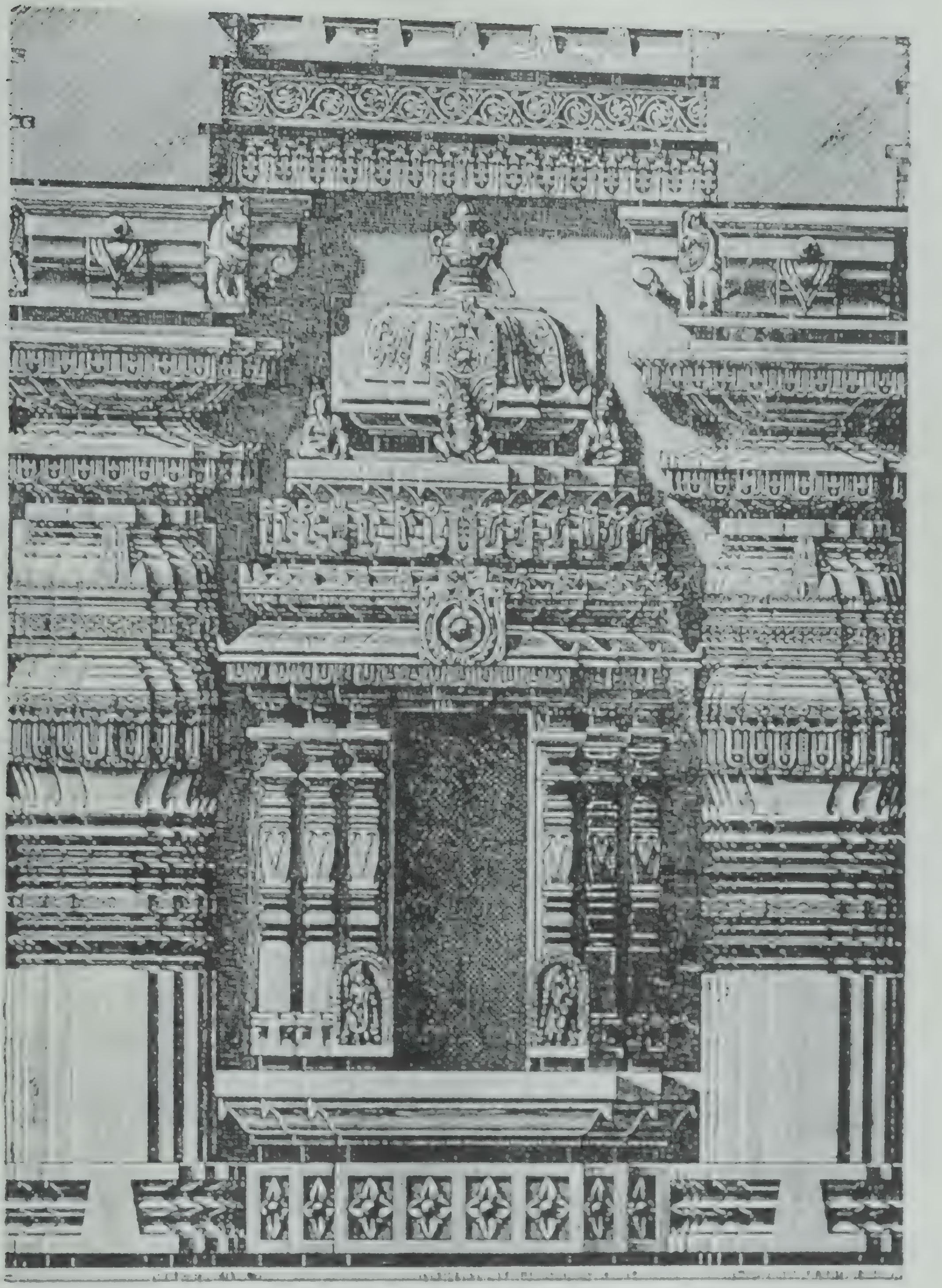
[1] Among the coins examined during the year, a large number were the issues of the Tuluva Rulers of Vijayanagar. The coins of two of the rulers which occur so commonly in South India are here described.

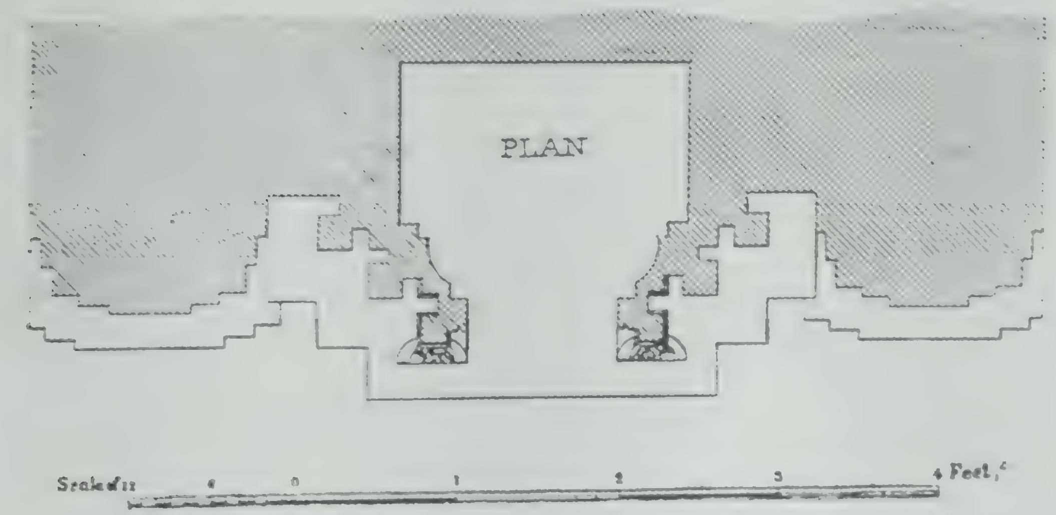
[2] Elliot: Coins of Southern India (E. C. S. I.), No. 112.

[3] Archæological Survey of India (A. S. I.); Ann. Rept. 1908–9. p. 176.

PLATE XIX.



ELEVATION


PLAN
Scale of 12 6 0 1 2 3 4 Feet.

ISVARA TEMPLE, ARSIKERE—NICHE (p. 65).

standard of the art of the die-cutter at that time was high, though some other types indicate that coinage was not considered worthy of the attention of the great artists.

The reverse of the coin does not offer any special problem. The second letter is often "Kra" instead of the correct form 'Kṛ.' Hultzsch[1] thinks that the attribution to Kṛishṇarâya of coins without the title 'Pratâpa' is doubtful. There is also a varâha of the Bâlakṛishṇa type with merely 'Srî Kṛishṇa Râya' on it. The deities and the name Kṛishṇa Râya, especially the form 'Râya' instead of 'Râja,' and the fact that Dêva Râya also issued coins with and without the title 'Pratâpa,' dispel the doubt about the coins being those of Kṛishṇarâya of Vijayanagar.

The pose of the right hand requires notice. On the coin in the British Museum, it is not clear whether it is in the dâna-mudrâ or in the abhaya-mudrâ. On the reproduction by Elliot, it is in the abhaya-mudra, which is correctly the pose of the original Veṅkaṭêsa of Tirupati[2]. The flatness of the feet shows that the artist cared more for ornamentation and conventional representation of the figure than for making a study of living objects.

The real character of Veṅkaṭêsa is a matter of great interest since he has been perhaps the most popular of the Vaishṇava gods of South India from about the sixteenth century A.D. The jaṭâ-makuṭa and the cobra across the shoulders, which are said to be present in the original Tirupati image are definitely Śaiva features while the figure of Lakshmî engraved on the chest is clearly Vaishṇava. The Tirupati image has no conch or discus in stone and there appears to have been some reason for the Śaiva opponents of Śrî Râmânujâchârya to have claimed it as Śiva. But about 1110 A.D. or earlier, even during the life time of this teacher, the Chôḷas carved the figure of Veṅkaṭêsa at the back of the temple of Mukti-nâthêśvara at Binnamangala in the Bangalore District. The figure has jaṭâ-makuṭa and phâlâksha or the third eye and holds discus and conch in stone. Since it stands between Śiva and Brahma, it is certainly Vishṇu among the Trimûrtis. Thus Râmânujâchârya was justified in claiming Veṅkaṭêśa as Vishṇu. At the same time, the jaṭâ and the third eye give it a Śaiva leaning.

Type B:—**Umamahesvara.**

2. Ai. Varâha.

Obverse:—Śiva and Pârvatî as on Harihara I's Varâha[3] but the figures ruder, and trident in the right hand of Śiva.

Reverse:—Three-line Nâgari legend as on Type A.

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[1] Ind. Ant., Vol. XX, p. 305

[2] E. C. S. I. No. 112.

[3] Ind. Ant., Vol. XX., p. 305.

Hultzsch describes this type, a specimen of which appears to be in the Madras Museum. The British Museum and the Mysore Government Museum have none. The fact that the Umâmahêśvara type was continued by Kṛishṇarâya, a Vaishṇava king, throws much light on the catholic nature of the king's religion. Though himself a devotee of Vishṇu, Kṛishṇarâya worshipped all deities just like the present-day kings of Mysore. The State adopted a more extreme form of Vaishṇavism three generations later.

Type C (*a*) :—**Balakrishna.**

3. Ai. ·5 Varâha, wt. ·51. 'Durgî' Varâha.[1]

Obverse :—The divine baby Bâlakṛishṇa seated on seat, with one knee bent and resting on seat and the other raised up and supporting the left arm which is stretched out at ease. The right hand holds a lump of butter. The child wears large ear-rings, a girdle of gingles, gingled or beaded bracelets, armlets and anklets on his fat little body and limbs ; and on his head is a crown of peacock feathers with a string of flowers above. In field to right a conch, to left a discus. On some specimens, the child wears a kind of tight fitting dress which bulges out at the shoulders, elbows and knees, like the plate armour dress of the Middle Ages.

Reverse :—Three-line Nâgari legend with interlinear rules :—

Śrî Pra
tâ pa kra
shṇa Râ ya

4. Ai ·5 Varâha. Wt. ·51

Obverse :—Similar to 3 but ruder ; the conch and discus are less prominent and the figure is more conventionalised, the chest being divided into two breasts, and the waist not separately indicated.

Reverse :—Similar to 3 but with 'Srî Kṛishṇa.'

5. Ai. 55 Varâha. Wt. ·51.

Obverse :—Similar to 4 but without conch and discus ; and the figure is represented conventionally by dots and pellets. Often, the obverse surface is minutely granulated and there is a semicircle of dots at the top.

Reverse :—Similar to 4 but the characters are large. Sometimes, there are two dots in various positions near 'pa.'

6. Ai ·5 Varâha.

A rude forgery of No. 4 in a baser metal.

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[1] E. C. S. I. Nos. 186-188.

Type C (*b*).

7. Ai Varâha.

Similar to the above but legend reads only Śrî Kṛishṇa Râya. The specimen is in the Mysore collection.

Type C (*c*).

8. Ai ·4 Half Varâha wt. 25·7.

Obverse :—Similar to 3 but the figure is more elaborately ornamented. The child sits with both thighs resting on seat and wears shoulder ornaments, necklace and sacred thread. The hair falls in curls around the head and there is a creeper in place of the string of flowers. The conch and discus are large.

Reverse :—Similar to 4.

On this specimen, the figure is elaborately worked and ornamented. It shows better technique than 3, though the figure of the child is more like a grown up person and less pleasing in spite of its curly hair and better proportions of the limbs.

9.

Obverse :—Similar to 3 with smaller conch and discus, a ball of butter in each hand and two-arched lines representing hair and crown.

10.

Obverse :—Similar to 3 and figure almost like it but for two convergent lines which indicate a crown on the head.

Reverse :—Similar to 3 but 'ka' instead of 'Kra.'

11. Ai ·35 Half Varâha corresponding to Varâha No. 3.

Very similar to No. 3 with the same pleasing figure of a fat little baby and a string of flowers (or hair ?).

12. Half Varâha corresponding to Varâha 4 but more like 3.

Obverse :—Similar to 11 but with breasts parted as on 4 and smaller conch and discus.

Reverse :—Similar to 4.

13. Ai ·4

Obverse :—Similar to 11 and 12 but figure ruder and conch and discus conventional.

Reverse :—Similar to 3; legend occupies very small space.

14. Ai Poorer metal. Half Varâha.

Similar to 5. Half Varâha corresponding to the rude Varâha type 5.

15. Ai ·45 Half Varâha Wt. 26.5.

Similar to 9 but Obverse fainter. Some of these specimens come from Bassein, Akola District, Central Provinces.

Type C (*d*).

16. Ai. Quarter Varâha.

A quarter varâha of the Bâlakṛishṇa type is described by Marsden.[1]

Durgi Varaha.

The type which is here designated as the 'Bâlakṛishṇa type' is very common and is known as the 'Durgi' Varâha and is by some people associated with the figure of Durgâ and the legend of Kṛishṇa Râya[2]. According to Elliot, it was issued by the local chiefs who arose from the ruins of the Vijayanagar Empire. Bidie says that they were called Durgâ Varâhas probably because they come from Chitradurga[3], and he identifies the figure as a boar.[4] Thomas gives a correct reading of the legend but describes the figure as Durgâ[5] and attributes the coin to one of the Pâlegars of the ceded districts. Elliot suggests that the type known as Lakshmı Mada to the Sarâfs has some connection with the series of Kṛishṇa coins of Chikkadêvarâya of Mysore. Hultzsch attributes the type to Kṛishṇa Râya but describes the figure as Lakshmî.[6] Heras identifies it as the figure of 'Vyâsarâya'[7] while Srinivasa Raghava Iyengar of the Madras Museum says that it is the figure of 'Durgâ.'[8]

A careful study of a large number of coins of this type strongly suggests the fact that the figure on the obverse is that of Bâlakṛishṇa. The type was orginally issued by Kṛishṇarâya, Emperor of Vijayanagar, as proved by the legend. When the empire declined, it is highly probable that various local chiefs, like those of Chitradurga, reissued the type for which reason it may have become known as the 'Durgâ' type more than because there was any figure of Durgâ on it.

It is possible to classify this type into three groups :—

(1) Those on which the figure is fine; the conch and discus are large and clear and the metal is of the good quality common to the Vijayanagar series. These may be attributed to Kṛishṇarâya himself.

(2) Specimens whereon the conch and discus are small and conventionalised. The figure is ruder and the legend, which is neat, reads 'Kṛishṇa.' These issues are probably those of the chiefs of Chitradurga and Rayadurga and other up-country pâlegars.

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[1] Numismata Orientalia: Part II.

[2] E. C. S. I., p. 99.

[3] Bidie J. A. S. B. 1883, p. 44.

[4] *Ibid.* p. 46.

[5] E. C. S. I., p. 98, Footnote No. 7.

[6] Ind. Ant. XX p. 306.

[7] Jour. of Ind. Hist. VII, pp. 34-35 (1 Pl.)

[8] Jour. of the Andhra Hist. Res. Society.

(3) There are many rude large specimens on which the string of flowers assumes the form of a semicircle of large disconnected dots, the breasts and belly being represented by circular pellets suggesting feminine characteristics. The obverse is very often minutely granulated and the legend on the reverse is fragmentary and in large characters reading 'Kṛishṇa.' Sometimes there are two meaningless dots in different positions near 'pa.' These are possibly the issues of the local dynasties ruling near Chandragiri and to its north, as they appear to be connected with the later granulated issues of the 'Carnatic.' Coins of this third variety have, generally, a great deal of alloy and indicate that they are the issues of impecunious and not very conscientious rulers.

Imitations.

The original issues of Kṛishṇa Râya like the 'Lakshmî Mada' show elegant design and the art is not of a very low order. The general opinion against the type is due to the imitations and forgeries being more prolific than the genuine issues of the Emperor. Some of the coins, specially those coming from Bassein, show one or both sides only in very low relief and the fissures on the edges and the centrifugal lines on the surfaces indicate that the imitators and forgerers did not have a good knowledge of the technique of die-cutting and striking, particularly heating the metal to the right temperature and perhaps using the right material for making the dies.

Akola Finds.

Of the Bâlakṛishṇa type half Varâhas, some are smaller in diameter (which is about ·35 or less than ·4) and thicker and show only a part of the legend on the reverse. These can be safely attributed to the Emperor. The other varieties are wider (·45 and even ·5) and thinner, contain more of alloy and some of them show very inferior workmanship. These would be later imitations. No. 14 appears to come from the same area as Varâha No. 9 perhaps from around Chandragiri and Vellore. No. 15 is a northern imitation. Many of such specimens, some in the British Museum and some in the Mysore Museum, come from Bassein in the Akola district of the Central Provinces. This information about the provenance need not lead to the conclusion that Kṛishṇa Râya's direct sway extended even for a temporary period to Bassein, because coins of other rulers like Harihara II also come from the same area and show the same characteristics. Many of these specimens show that one of the dies or both might have been shallow, giving a rather low relief to the figures. The good metal they contain does not support the view that they were only forgeries. It is possible that they were the issues of some regular mint situated in the north and acknowledging the leadership of Vijayanagar. About this time, there was the small Hindu state of *Kherla* in this locality which had the Bahamani and Shahi Kingdoms as its enemies just as Vijayanagar had.[1] In all probability this state acknowledged the leadership of Vijayanagar and played an important part in its foreign affairs. This appears to be a suitable explanation for the Akola finds, which range form Harihara II to Achyutarâya.

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[1] Imperial Gazetteer Vol. II, P. 383.

The existence of forgeries in baser metals is also a point of considerable interest. It is probably the rudeness of the imitations and forgeries and the name 'Durgâ Varâha' which perhaps led to the identification of the obverse effigy with Durgâ or the Boar incarnation. There cannot be much doubt that the figure on some of the best made coins is that of Bâlakṛishṇa. An image of this deity was brought by Kṛishṇa Râya from Udayagiri and installed at Kṛishṇâpura in Vijayanagar in the year 1514-15 A. D. It was subsequently destroyed, perhaps by the Moslem iconoclasts, so that, to-day, in the great tottering ruined temple at Hampi, no image remains and there is only a figure of the Mount Garuḍa on the pedestal to indicate that Kṛishṇa stood above it. To Kṛishṇa Râya, who was a devotee of Vishṇu, the figure of Kṛishṇa had a great appeal, one special reason being perhaps that he bore that very god's name. Thus it would appear that Kṛishṇa Râya was minting only the Umâmahêśvara type during the first five years of his reign and after the installation of Bâlakṛishṇa in the new temple he probably made it his 'Ishṭadêvata' or chosen deity, and put the effigy of that god on his gold coins. It must, however, be confessed that on the ruder specimens the figure has a distinctly feminine form.

The image of Kṛishṇa was revived by some later dynasties. Muraḷîdhara or Kṛishṇa with the flute appears on late Vijayanagar coins; Kâḷiṅgamardana, the snake killer, on the issues of Chikkadêvarâja of Mysore; and Kṛishṇa with the butter re-appears on the coins of Kṛishṇarâja III of Mysore as the Navanîtanṛitta Mûrti in the dancing posture.

Type D.—**Bull.**

(*a*) COPPER 'JITAL'

17. Ae ·6

Obverse:—In circle of dots, fine bull standing to left with ornamented covering cloth on its back secured by girdle or girthbelt. Folds of fat show on its neck and a gingle on its throat. Sun and Moon in field above.

Reverse:—In the middle a conventionalised sword looking almost like an arrow flanked by discus and conch, with two line Kannaḍa legend above and below

Śrî Kṛi shṇa
Râ ya

18. Similar to 17. but ruder bull to right.

(*b*) HALF JITAL.

19. Ae Smaller.

Similar to 17 but of half value.

Bull and Garuda.

Kṛishṇa Râya's bull type is similar to Dêva Râya I's bull type and shows that the bull and sword type which persisted in Vijayanagar for nearly a century and a half is the most important copper type of Vijayanagar. It was probably revived by the Tuḷuva dynasty and continued down to 1514 A. D. when, as stated above, the emperor became a pronounced devotee of Vishṇu owing to his success in his great campaign and also perhaps due to the influence of his guru Tôḷappaḷâchârya whose descendants even to-day own the village of Kṛishṇâpûr situated amidst the ruins of the old city. When on gold coins Kṛishṇa took the place of Umâmahêśvara, on the copper issues Śiva's mount, the bull, gave place to Vishṇu's mount Garuḍa. This change is only indicative of the personal devotion of the emperor, for there is clear evidence in epigraphy to show that the state continued to patronise the worship of other deities also. As a declared adherent of the Śrîvaishṇava faith and under the influence of his advisers of that sect, the emperor perhaps found it necessary to substitute Vishṇu for Umâmahêśvara, the patron deity of the Empire in its earlier days.

Type E.—Garuda.

(*a*) COPPER TAR.

20. Ae ·8 Unusually large, thick and heavy.

Obverse :—In circle of closely lined dots, anthropoid white-headed kite or Garuḍa to left with beaked face wearing tall kirîṭa or crown with two fillets, hands joined on breast in the attitude of devotion. He kneels on his left knee with the right foot on the ground in the vîrâsana or heroic posture. Small wings are spread out behind the arms and the fillets and waist cloth are flying in the air.

Reverse :—Three line Nâgari legend in large characters with interlinear rules :—

Śrî pra
tâ pa ka shṇa
Râ ya

(*b*) COPPER 'JITAL'

21. Ae ·6 Smaller coin of the usual size.

Obverse :—Similar to No. 20 with linear circle.

Reverse :—Similar to No. 20, letters proportionately smaller. On some specimens the circle is absent and the legend is fragmentary.

22. Similar to 21, but with conch and discus on obverse in field near head.

23. Similar to 22, but figure ruder and represented by a large number of dots. No border. Perhaps the issue of a local or southern mint showing poor art. The dotted figure which appears also on later local Madura coins suggests that No. 23 came from the same place.

The large and thick Garuḍa variety appears to be a substitute for the silver 'Tar' which was perhaps given up for want of the supply of that metal. It is followed by similar issues of Achuta Râya, Veṅkaṭapati Râya and the Madura Nâyaks, has large legend in Nâgari characters on the reverse and shows that Śivaji's Chatrapati type follows the model of Vijayanagar. The figure of Garuḍa is fairly good, though some of the lines are too straight and the waist is small to exaggeration.

The effigy of Garuḍa appears in various forms on the coins of the Guptas, the crest of the Yâdavas, the coins the Silaharas, the Pâṇḍyas and the Kâlachurya Sivabhaṭa. Kṛishṇarâya's Garuḍa which kneels clearly and wears a crown is more likely to have been copied from the later Pâṇḍya types of Madura than from any others.

Recumbent Bull.

Rangachari and Desikachari[1] ascribe a Recumbent Bull type to Kṛishṇa Râya, and they read the middle line on the reverse of the coin they have figured as 'Kṛishṇa.' This reading may not be correct as the only letter that appears clearly is 'Pâ' which cannot be connected with anybody except Achyuta Râya. The existence of a Recumbent Bull type of Kṛishṇa Râya is, however, not impossible as Râmêśvaram and Koṇḍavîḍu, the areas where the Recumbent Bull appeared previously, were both included in the Emperor's dominions.

24. Half Jital.

ACHYUTA RÂYA—1530-1542.

Type A.—**Gandabherunda.**

(*a*) GOLD VARÂHA.

25. Ai ·45 Varâha Wt. 52.

Obverse:—Back view of Gaṇḍabhêruṇḍa or double-headed eagle flying upward wearing ornaments. The wings and feathers are ornamented and the head has a crest. The huge bird is flying upward carrying in each of its two beaks and two claws a full grown tusker elephant, evidently for feeding upon. The bird wears necklets and rings on its necks and the elephants trumpet in desperate terror with uplifted tail and trunk.

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[1] Ind. Ant. XXIII, p. 24.

Reverse :—Three line Nâgari legend with interlinear rules :—

Śri pra
tâ pâ chyu ta
râ ya

The standard of art is good.

26. Ai . 4 Varâha Wt. 52·7.

Obverse :—Similar to 25.

Reverse :—Indefinite Nâgari legend with 'pa' and 'ta' visible standing for Śrî Pratâpâchyuta Râya as on 25. But across them is a large boat-shaped pellet caused perhaps unintentionally by a depression in the die.

Two specimens of this kind exist in the British Museum and one of them which has faint figures is definitely stated to have come from the Akola district. The peculiarities of the Bassein Vijayanagar finds are noticed elsewhere.

(*d*) GOLD HALF VARÂHA.

27. Ai . 4 Wt. 26·4.

Half Varâha similar to No. 25.

28. Ai . 35 Wt. 26.

Similar to 27 but the impression is fainter on both faces.

The coin comes from the Akola District.

29. Ai . 4 Wt. 24·2 Under weight.

Obverse :—Similar to 25 with bird moving to left.

Reverse :—Similar to 25 with characters clear, especially 'chyu'

The die cutter of this coin was a good workman. But he observed convention more than propriety as his elephants had still their girth ropes and the bird flew in air without opening even its very short wings. The group is well executed but the artist has failed to visualise a flying bird. Some specimens show the bird and the elephants beautifully shaped.[1]

B. Copper Coin.—**Gandabherunda.**

30. Ae . 7.

Obverse :—In linear circle, two-headed eagle similar to 25.

Reverse :—Worn three-line Nâgari legend of large size. Perhaps standing for 'Śrî Pratâpâchyuta Râya.' It is doubtful if the third letter from the end is 'shṇa.' If so, the Gaṇḍabhêruṇḍa type would begin with Kṛishṇa Râya.

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[1] See Mysore Catalogue Draft No. 44. The specimen was received from the Treasury Officer, Shimoga, on 3rd November 1915.

31. Ae ·5

Obverse :—In linear circle, rude Gaṇḍabhêruṇḍa moving to left, with lifted tail and showing both wings and holding an elephant in each beak.

Reverse :—Similar to 29.

This rude variety offers a great contrast to the fine gold coins and it is difficult to believe that they came from the same metropolitan mint. There is a Gaṇḍabhêruṇḍa type from Madura with the names of the Nâyaks on the reverse; and Ikkeri, which had the Gaṇḍabhêruṇḍa crest, might also have imitated this type. At Bangalore there is one worn specimen with the bird on the obverse and the boar on the reverse. This coin belongs perhaps to the days of Tirumala Râya.

Gandabherunda.

The double-headed eagle is a very ancient and well known symbol of royalty throughout the world. It might have taken its birth in the Indus valley of the Copper Age or in early Mesopotamia along with the Sphinx and the Gryphon and spread westward to Europe and even Central America and south eastward to South India. Numerous Indian dynasties have had it as their crest or banner. It appears to have descended through the Châlukyas and the Hoysaḷas to the Vijayanagar kings from whom Madura and Ikkeri and, later on, Mysore inherited it. In contemporary India it is the banner and crest of the kings of Mysore.

The inferior artists unable to show its two heads and wings in any other posture have mostly depicted it as seen from above. But a well known sculptured representation is on a pillar at Belgami, an old Châlukya city in the Shimoga District where it is seen in a beautiful anthropoid form fighting a lion.

32. Elephant.

Obverse :—Elephant to left.

Reverse :—Śrî Pratâpâchyuta Râya.

Prancing Horse.

Rangachari and Desikachari[1] describe and figure a Prancing Horse type and attribute it to Achyuta Râya, whose name they read on the reverse. The legend is different in character from the usual Vijayanagar legends and on the reproduction given by them only one letter is readable and it may be ' Pa ' which would make it a part of Śrî Pratâpâchyuta Râya. There are about ten doubtful specimens in the British Museum and on the clearest of them the legend is ' Śrîpratâpâ Râ (or Sa) Râya. The coins themselves have more of the later Vijayanagar character and may be local issues of the days of Sadâśiva or Râma dêva, if not of Achyuta Râya. But Rangachari and Desikachari also describe another coin of the Prancing Horse type on which they read Uttama Râya. The latter appears to read Râja Râja, in which case the Prancing Horse type would reach back to the later Chôḷas. The type needs further study.

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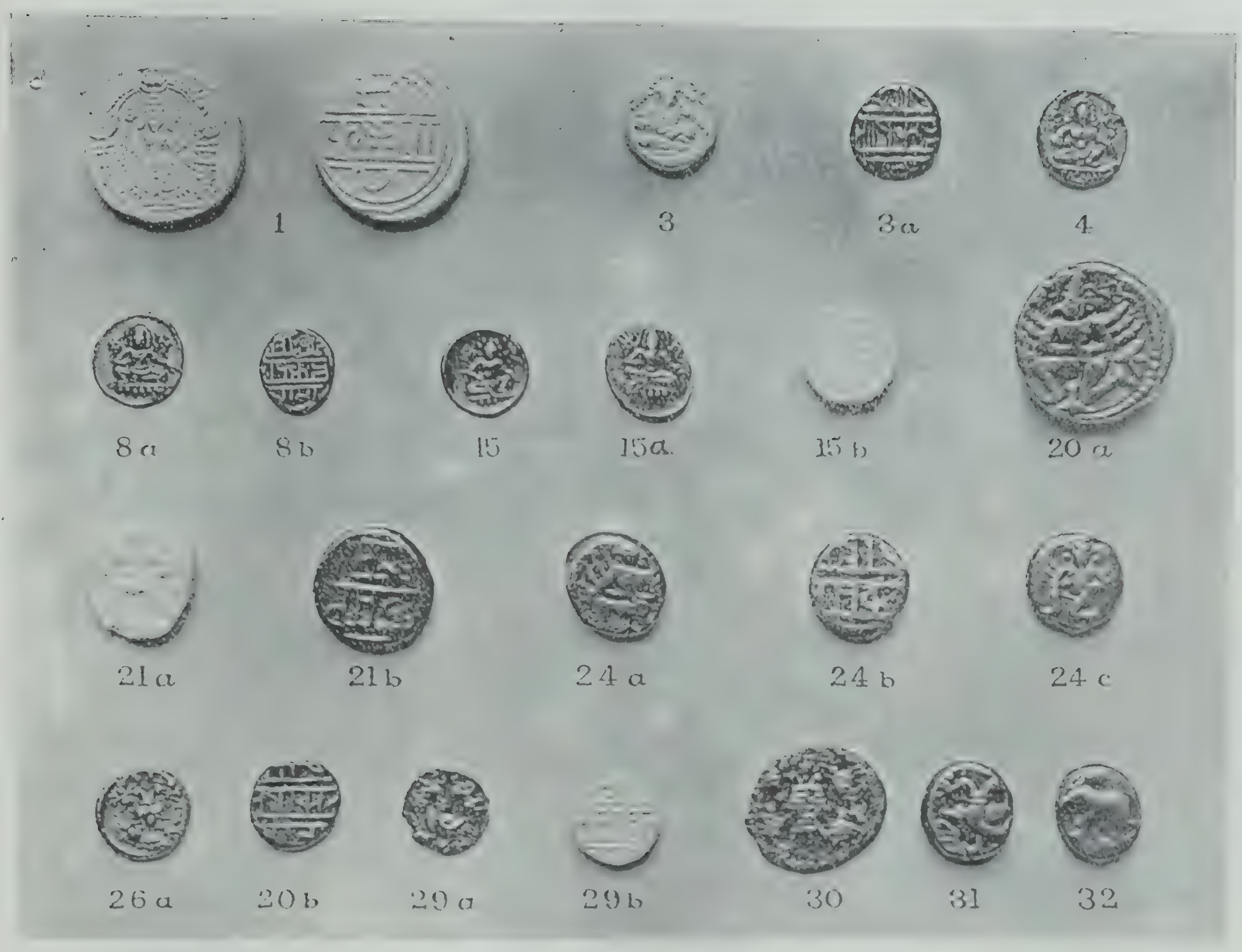
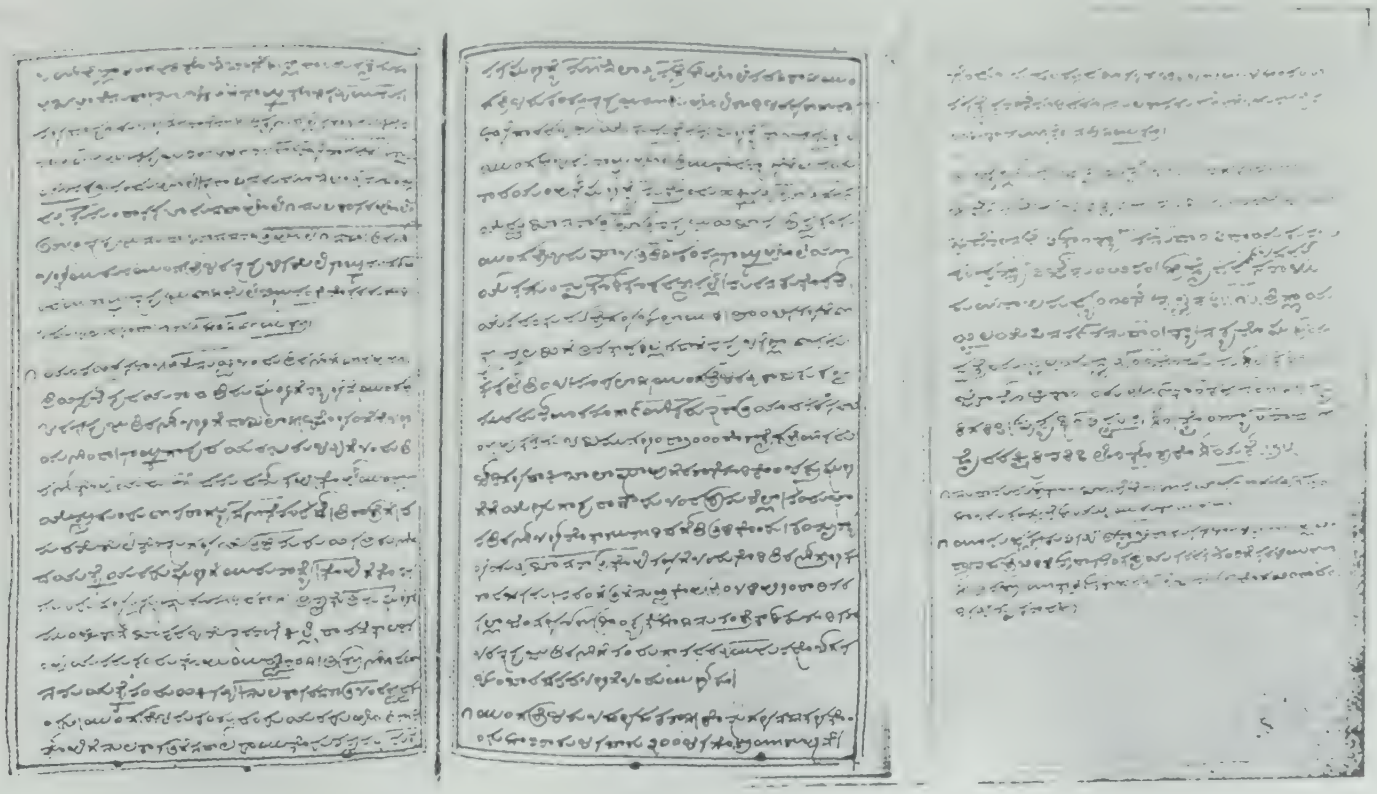
[1] Ind. Ant. XXIII, p. 24.


1
3
3a
4
8a
8b
15
15a
15b
20a
21a
21b
24a
24b
24c
26a
20b
29a
29b
30
31
32

1. COINS OF VIJAYANAGARA: KRISHNARAYA. ACHYUTARAYA (p. 68).



2. HYDER-NAMA (p. 79).

PART IV—MANUSCRIPTS.

(*a*) PARADÂRA SÔDARA RÂMANA KATHE.

On page 47 of the report for the year 1929, it was proposed to gather further information about Kumâra Râma from other manuscripts and publish it here. Since then, detailed information has been gathered from the manuscript in the Madras Oriental Library and published in the Quarterly Journal of the Mythic Society for January 1930 (Vol. XX. No. 3, page 201 ff.). This has rendered it unnecessary to publish a further note here.

(*b*) HYDER-NÂMA.

(A manuscript in Kannaḍa)

Plate XX—2.

Hyder Nama.

The sources for the history of Hyder Ali's reign are numerous and in various languages—English, French, Persian, etc. To them may now be added the 'Hyder-Nâma,' a Kannaḍa work by a contemporary writer. It runs over 103 numbered leaves (206 pages) of the old type of indigenous paper (See plate XX—2) and was obtained from Mr. Karṇîk Lakshminarasiah, Inâmdar, Tumkur, who is descended from Nallappa, a well known officer of the Mysore Court in the days of Kṛishṇarâja Woḍeyar III. His ancestors are said to have been in the service of Hyder Ali and Tippu Sultan and it is stated that his grand-father, also Nallappa by name, was Hyder's contemporary. Hence the present manuscript may be called the 'Nallappa Manuscript' for identification purposes. It appears to have been copied from some original from which also another copy appears to have been made and retained in the Mysore Palace. The latter contains the date of the work, which is not found in the manuscript now examined.

Tha date of the Manuscript.

The date of the manuscript acccording to the version of the Hyder-Nâma found in the Palace Library is "Krôdhi saṁvatsara Ashâḍha śuddha Êkâdaśi, Tuesday." The mixture of Hindustani words is an indication that the manuscript was written during the period of strong Moslem influence. The manuscript also stops short at the death of Hyder without even alluding to any of the events of Tippu's reign except his accession. Besides, the author describes a host of minor details pertaining to the reign of Hyder Ali, thus proving that he must have been, very probably, a Hindu officer who was quite familiar with

Hyder and intimately connected with his government. There can be no doubt about the abovementioned date which is verifiable and corresponds to Tuesday the 29th June 1784 A. D. Since Hyder died on 7th December 1782 A. D., the interval of eighteen months might have been taken for the preparation of his biography.

Historical Importance.

The work is a chronicle describing, as the author himself has said, the 'Durbâr' of Hyder Ali Khan Bahadur who ruled at Seringapatam. It gives in detail an account of the events in the life of this hero year after year and, naturally, ends with his death. Though much of Hyder's history has already been known, the chief value of the manuscript consists in giving confirmatory evidence, while, here and there, some new materials are also supplied to the historian. The author writes with a healthy independence and a judicious frankness which could not be expected from a court chronicler. He admires Hyder and the way in which the usurper saved the independence of Mysore by his diplomacy and generalship and raised the kingdom to the position of the strongest contemporary power in South India, while at the same time he condemns the blemishes in his hero's character and points out his follies. Though he gives the Mysorean version of many events like Hyder's decisive victory at the battle of Arṇi, he frankly admits also his defeats on many occasions. Thus he is a true historian and not, in any sense, an apologist or eulogist. His work is welcome as a corrective to the existing accounts of Hyder's life which are to a considerable extent based on the records of his enemies or of his own Moslem secretaries.

A summary of the information supplied by the work is given below, important points of interest or divergence from known authorities being mentioned in the footnotes.

ANCESTRY OF HYDER[1].

Fateh Ali.

The ancestors of Hyder were natives of Arabia, who had been serving under Bijapur[2]. After some time, some members of this family of whom Hyder's father was one came to Kolar[3]. Staying there for a few days, he entered into the service of Diler Khan,[4] the Governor of Sira and remained with his family at Gummanahalli, which subsequently became his jahgir[1]. A brother of his by name Ghulam Hyder Saheb remained under Mallikarjuniah of Maddagiri and his uncle Ali Saheb was employed under the killedar of Doddaballapur[2]. But Fateh Ali did not remain long to see the improvement of the fortunes of his family, for he died soon after in a battle with the Poleyagar of Chitrakal[3].

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[1] Wilks bases his account of the ancestry of Hyder on a memoir at the tomb of Fatteh Mohammed in Kolar and states that he has checked it 'by a variety of records and oral information.' The account here is, however, fuller than that given in the Hyder Nâma.

[2] Mohammed Bhelole was the first known person among Hyder's ancestors. He came with his two sons from the Punjab to the south and settled at Alund in 'Calburga.' Wilks' History of Mysore Vol. I. p. 149.

[3] The two sons, after their marriage, proceeded to Sira direct at first and then came to Kolar after the birth of Hyder's father.—*ibid*.

[4] The name given by Wilks is 'Derga Kooli Khan' who was attracted by Fatteh Mohammed while the latter was serving under a Nâyak during the siege of 'Ganje cottah.'—*ibid*. p. 150.

RISE OF HYDER ALI.

Mysore Service.

The gradual stages in the rise of Hyder Ali to power are traced very well in this work. The death of his father only left him a legacy of a debt of 10,000 *varâhas*[4]. The Navab of Sīra, who was the auditor, began to press for the repayment of the loan. Being unable to pay the loan, the two sons of Fateh Ali left the women and children as surety[5] for the amount and tried to get some help from their uncles. Through the help of their uncle at Maddagiri[6] they got the required amount from the Dalvoy Dêvaraja of Seringapatam[7]. In return for this both Hyder and his brother entered Mysore service[8]. After the death of Ghulam Hyder, his office was conferred upon Shah Saheb, the brother of Hyder Ali[9].

Siege of Devanahalli.

Hyder Ali came to prominence for the first time during the siege of Dêvanahalli in Śaka 1668 (1746 A. D.) When Karâchûri Nañjarâj Urs had come for the purpose of taking Dêvanahalli he instituted a tournament[10] in which Hyder alone was successful. And on account of his bravery during this siege he earned the favour of Karâchûri Nañjarâj Urs and was made the commander of 50 horse and 200 foot soldiers[11].

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[1] There is no mention of Gummanahaḷḷi by Wilks. He states that 'Boodi cota' was given him as jahgir.—*ibid.*, p. 152.

[2] These details are not given by Wilks.

[3] He was buried in the Makbara at Kolar. See notes on Makbara under Kolar, *Supra* p. 21. Wilks gives a different account of his death; he states that he lost his life in a battle between Tahir Khan and Abdul Russool, his employer.—*ibid.*

[4] The exact amount of the debt is not mentioned by Wilks; rather he states that it was a pretext for the Governor of Sira to get rid of Hyder's family and misappropriate Hyder's paternal property. For this ill treatment Hyder takes revenge 32 years later.—*ibid.* p. 153.

[5] Wilks does not mention all this. According to him, Hyder was only seven years old then while the age of his elder brother was nine. Their mother accompanied them to Bangalore.—*ibid.*

[6] According to Wilks it was at Bangalore that Hyder's maternal uncle resided as killedar of the place.—*ibid.*

[7] Wilks does not mention this fact.

[8] Hyder, at first, did not join any service according to Wilks. He is stated to have been at large, though occasionally he assisted his brother at his pleasure.—*ibid.*

[9] Wilks is silent on this point.

[10] This is not alluded to by Wilks.

[11] A Similar account is given by Wilks; but he adds that Hyder was also placed in charge of one of the gates of that fortress and given orders to recruit and augment his corps.—*ibid.* p. 153-4.

Carnatic Affairs.

The next opportunity for Hyder to distinguish himself was in the Carnatic. The chaotic condition of the Carnatic had drawn the attention of the Subhadar of the Dakhan, who, after capturing Trichinopoly, made over the country to the charge of Anwaruddin. But the place was contested by Chanda Saheb, a member of the old royal family. Hearing this, Nasir Jung, the Subhadar of the Dakhan, came with a large army to Arcot, at which Chanda Saheb fled to Pondicherry. But since it was the rainy season, Nasir Jung had to return to Hyderbad. Hyder, who had gone with his elder brother and Barakki Venkata Rao to help Nasir Jung took advantage of the civil war between Nasir Jung and his brothers and obtained fifteen camel-loads of Akbar shahi *mohurs*[1].

Trichinopoly.

Another opportunity offered itself to Hyder Ali when Chanda Saheb besieged Trichinopoly[2]. Mohamed Ali, the then Nawab of Arcot requested the Raja of Seringapatam to help him in raising the siege, in return for which he offered to hand over Trichinopoly to Seringapatam. So in Śaka 1673 (1751-2 A. D.) Karâchûri Nañjarâj went with 10,000 horse, 50,000 infantry and some guns to Trichinopoly to the help of Mohamed Ali. When Chanda Saheb was killed and the siege of Trichinopoly raised, Nañjarāj justly demanded that the fort of Trichinopoly should be handed over to him according to the terms of the treaty. But Mohamed Ali decieved Nañjarāj and refused to hand over the fort[3]. During the siege of Trichinopoly Hyder had played a very important part for which he was given the title of Bahâdur[4] and asked to increase his forces. With considerable efforts he was able to form an army consisting of 2,000 horse, 4,000 armed peons, and 4,000 bar[5].

Tamil Polegars.

In Śaka 1677 (1755-6 A.D.), Salabat Jung, the Subhadar of the Dakhan, invaded Mysore with the help of a French force under the command of Mons. Bussy. On account of this the army of Nañjarāj, which had gone to the help of Trichinopoly, had to return to Mysore. But since in the meantime the Raja had made peace with Salabat Jung by the payment of 56 lakhs of rupees[6] Hyder was sent to the

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[1] Wilks states that two camels laden with gold coins were taken away.—*ibid.* p. 167.

[2] See p. 172 ff. in Wilks' book Vol. I for a fuller account.

[3] Wilks says that the revenues of Srirangam were given up, though formally, by Mohamed Ali. Later on the French occupied the place.—*ibid.* p. 214.

[4] According to Wilks this title was bestowed when Hyder was virtually the master of half of the Kingdom and on the occasion of the defeat, by him, of the Mahrattas.—*ibid.* p. 230.

[5] Wilks' number—1,500 horse, 3,000 regular infantry, 2,000 peons and 4 guns with their equipments. Of the horses 500 were his own—*ibid.* p. 217. When he marched against Dindigul he had 5,000 regular infantry, 2,500 horse, 2,000 peons and 6 guns.—*ibid.* p. 218.

[6] But only one-third of the amount was paid. For the balance security was given and hostages were delivered ; yet nothing was paid. Some of the hostages died in prison, some escaped and the rest were released after a time. A similar account is given by Wilks.

Dindigul area to conquer the Poleyagars[1] After defeating Amminâyaka, Appinâyaka and other Poleyagars of Palni, Virûpâksha,[2] Mille-Mirangi, he amassed wealth to the extent of 20 lakhs of rupees. Placing Khande Rao as his vakil at Seringapatam in order to get necessary orders from that quarter, he went on increasing his army and wealth.

Nayars of Calicut.

In Śaka 1678 (1756 A. D.), due to some misunderstanding in connection with the treasury between the two Dalvoy brothers Dêvarâjiah left Seringapatam and remained at Satyamangala. At that time Hyder, his brother-in-law Syed Mukhadam and Dewan Venkata Rao were sent against the Nâyars of Calicut. After defeating the Nayars they made peace with them on the understanding that the Nayars should pay a tribute of Rs. 12 lakhs.[3] But the Nayars secretly negotiated with Dêvarajiah and promised to pay him the stipulated tribute of Rs. 12 lakhs instead of to Hyder in case he would withdraw the army of Hyder from Calicut. When Dêvarâjiah asked Hyder to come back, the latter refused to do so unless he was paid Rs. 3 lakhs towards the expenses of his army. This Dêvarâjiah did and after withdrawing the army sent Hari Singh[4] to collect the amount of the tribute.

Mahratta Levy.

The same year the Mahrattas invaded Mysore with a large army of one lakh of horse and one lakh of infantry. The Raja of Seringapatam made peace with them by promising the payment of a fixed sum of Rs. 32 lakhs. Since there was not enough money in the treasury, only six lakhs of rupees were paid[5] and thirteen Taluks[6] were handed over to the charge of the Mahrattas till the remaining amount was also paid up. The Mahrattas then returned to Poona after placing Raghoba, Bâji Rao and a body of 6,000 horse in charge of the thirteen Taluks.[7]

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[1] This, according to Wilks, was the epoch when Hyder's ambition began to unfold. The designation of his new appointment was 'Foujedar of Dindigul.'—*ibid.* p. 218.

[2] Mentioned as 'Vecrapatchy' by Wilks. But Mille-Mirangi is not mentioned by him, nor the amount of wealth amassed by him in this connection. The names of the Poleyagars, too, are not mentioned. He states, however, that Hyder practised many deceptions on these people.—*ibid.* p. 218.

[3] Wilks states that this amount was to be paid by instalments.

[4] The rivalry between Hari Singh and Hyder is alluded to by Wilks on several occasions.

[5] Wilks states that of the stipulated amount, only five lakhs was paid in cash.

[6] The following were the thirteen taluks handed over to the Mahrattas: Nagamangala, Kadaba, Banavara, Channarayapatna, Kikkeri, Haranahalli, Kadur, Turuvekere, Belur, Chickanayakanahalli, Honnavalli, Huliyurdurga and Kandikere. To this list of 13 taluks Wilks adds 'Culloor'—*ibid.* page 222 foot-note.

[7] Before long Hyder came and remonstrated with Nañjarâj advising him to expel them on the approach of the rains and withhold payment of the balance.—*ibid.* p. 222.

Hyder Indispensable.

Hereafter a series of events happened which gave Hyder numerous opportunities to distinguish himself and come to the forefront[1]. The treasury was empty and the government weak, so that it required the strength of a man like Hyder to preserve order in the country. It now became absolutely impossible to rule without his help and for every little business Hyder's help was requisitioned. Thus his prominence in the State increased very much until at last he set aside the nominal ruler and himself became the Navab.

Hyder's opportunity.

Now, trouble was at hand on all sides. Since the treasury had become empty on account of the havoc committed by the Mahrattas, the siege of Trichinopoly etc., the soldiers could not be paid their salary. The result was that they sat *Dhârna* at the houses of the Raja and Dalvoy Nañjarâja Urs. Hyder was therefore requested to put down the rebellion of the army. Now was his opportunity to make himself the most prominent person in the kingdom. He undertook the work, though with seeming reluctance, and accomplished it by the use of politeness in the case of some and force in the case of others. Money was collected from various sources. Even Hari Singh was put to death and his wealth siezed. A jahgir of ten taluks[2] worth three lakhs of *varâhas* was conferred on Karâchûri Nañjarāj[3] and Khande Rao was appointed as the Dewan.

Siege of Bangalore, 1758.

In Śaka 1680 (1758-A. D.), the Mahratta leader Mukunda Rao began to plunder Bangalore and created considerable trouble. Barakki Srinivasa Rao was sent by the Mysore Raja against him. Remaining at Bangalore, Srinivasa Rao in return began to plunder Hoskote, which was the Mahratta stronghold.[4] Now therefore Mukunda Rao appealed to the Mahratta leaders Mirchi Gopal Hari and Mallâr Rao Rasta who were touring in Arcot and Mysore provinces to collect the chauth. With the help of their large army consisting of 40,000 horse, they besieged Bangalore, Maddur and Chennapatna. After some time, when the food stuffs in the fort of Bangalore were exhausted, Barakki Srinivasa Rao wrote to the Raja and to his father for help. But none of the sirdars would undertake this difficult task of supplying provisions to Bangalore. The last resort was, therefore, Hyder and Barakki Venkata Rao requested him to save his son from this situation. Accepting this task Hyder went with his army and was able to defeat the Mahrattas completely in the battle near Channapatna. So they made peace with him and left the country, as Hyder now stood surety for the remaining amount to be paid to them.

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[1] On the English and the French being again at open war, the latter and Maphuz Khan, the younger brother of Mohammed Ali, indented on Hyder's aid in the matter of expelling the English. But Hyder, who was filled with selfish motives, captured 'Sholavander' and seized the cattle and moveables of Madura, though near this place he sustained a heavy defeat at the hands of Mohammed Issoof, the Commandant of the English Sepoys.—*ibid.* p. 223 ff.

[2] The following were the ten taluks granted as Jahgir to Karâchûri Nañjarâj :—Namakallu, Paramati, Syadamangala, Bettadapura, Arkalgud, Konanur, Anantagiri, Mysore, Kattemalalavadi and Periapatna.

[3] Wilks says that Nanjarâj was retired from service henceforward.

[4] Wilks does not mention Srenivasa Rao's part though, in other particulars, he gives the same account

Half the kingdom.

Four months later Hyder demanded the amount due to the Mahrattas. Since it was impossible for the Raja to pay the amount, half the kingdom was transferred to Hyder's administration in view of the dues payable to him.

Due to some misunderstanding between Karâchûri Nañjarâj and the Raja, in Śaka 1681 (1759 A. D.), Karâchûri left Seringaptam and took his seat at Mysore. But owing to the evil advice of Khande Rao, Pradhâna Venkatapatiaya and Lala Saheb, the Raja sent Hyder against him. Nañjarâj, however, refused to move, but after four months of hard fight, made peace by which his *jagir* was reduced to five taluks[1] worth one lakh of rupees and he was made to stay at Konanur.

Khande Rao's plot.

After some time Hyder again requested the Raja to give him some more provinces as he had had to spend much during the recent expedition. In spite of the advice of Khande Rao, the Raja handed over to the charge of Hyder four of the taluks[2] Paramati, Namakallu., etc., which had formerly been given to Nañjarâj. This vexed Khande Rao much. So in Śaka year 1682 (1760 A. D.) Khandi Rao, Pradhâna Venkatapataiya, Venkatapataiya of the treasury, Lala Saheb, Vîranna Setty of Kollegal and Anniah Sastri[3] conferred with the Râja and the Dowager and resolved that the over-grown strength of Hyder should be curbed. For this purpose they applied for the help of the Mahratta leader Beenee Visaji Pandit through Bukkaṇôji and had obtained it to the extent of 6,000 horse.

On the 13th of Śrâvana śuddha of Śaka year. 1682 Pramâdi (24th August 1760) when the Kâveri was in full floods, they closed the gates of Seringapatam and opened fire on the army of Hyder which had encamped between the two streams of the river Kaveri. Hyder was surprised at this ; but he was undaunted. The very same night he took the help of a boatman and twenty of his trusted men, crossed the river and went towards Bangalore[4]. The next morning his family and children were captured by Khande Rao and taken prisoners to Seringapatam.

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[1] The five taluks were: Kaṭṭemaḷalavaḍi, Periapaṭṇa, Koṇanûr, Beṭṭadapura and Arkalgûḍ.

[2] None of these taluks is specified by Wilks.

[3] Only Khande Rao's name is mentioned by Wilks.

[4] Although Bangalore was his direct object, he suspected treachery there and proceeded, therefore, first to Anekal which was commanded by his brother-in-law, Ismail Ali.—*ibid.* p. 258.

Hyder gains full power.

After taking possession of Bangalore from Kabir Beg, Hyder began to make preparation for war[1], and ordered the army of Mukhadum Saheb to return immediately from Pondichery[2]. He then went to Kônanûr in all humility to beg the pardon of Karâchûri Nañjarâj Urs and get his help as it was very valuable in this difficult situation. The Dalvoy was very much pleased with Hyder's behaviour and promised his help in spite of the advice of Barakki Srinivasa Rao and others not to place any confidence in such a person who had proved his ingratitude on various occasions. So with the help of the Dalvoy, Hyder brought under control a considerable portion of the country and encamped before Seringapatam[3].

In Śaka 1683 (1761 A. D.), a treaty was entered into by which the Raja was allowed a jahgir worth three lakhs of rupees, while the remaining kingdom was handed over to Hyder. As a reward for arranging such a treaty Pradhâna Venkatapatiaya[4] was rewarded with Kunigal taluk and Khande Rao was put into a cage for his ingratitude, exposed in the market place at Bangalore and fed on milk and rice like a parrot. In Śaka 1683 Vishu samvat. Âshâdha śuddha 1 (3rd July 1761) Hyder took possession of the fort of Seringapatam.

THE CONQUESTS.

Pallegars.

The first act of Hyder after he became the Navab was to help Basalat Jung in his war against the Mahrattas. In return for this, Basalat Jung gave him a sannad for the provinces of Sira and Hoskote. Next he conquered Doddaballapur and Chikballabur (Śaka 1683 : A. D. 1761). The next year (1684 Chitrabhânu ; 1762 A.D.) he conquered Madakasira, Penugonda and Korakonde. After this he went against Chitrakal and took Sannakki Bagur, Hosadurga and other places[5]. Medakere Nayaka, the Poleyagar of Chitrakal, paid eight lakhs of Durgî *varâhus*[6] to Hyder and made peace with him. Hyder also took tribute from the Poleyagars of Rayadroog and Harapanahalli.

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[1] Wilks details all these events and many more which are not included here.

[2] Hyder had sent him there to assist the French against the English during the siege of Wandiwash.

[3] The manuscript includes many more details which Wilks also gives—like Hyder's first defeat by Khande Rao, the stratagems he practised on him, etc.; but his descent on Coimbatore at this juncture is not mentioned in the manuscript.

[4] Wilks does not mention this.

[5] Wilks does not give these details.

[6] According to Wilks he made compromise with Hyder for a fine of 2 lakhs of Pagodas, besides the regulated payments.

Conquest of Bednore.

But perhaps the most important of these early conquests was that of Bednore or Nagar. Before the late king of Bednore died, he had made his adopted son, Channabasavappa Nayaka, the king. His wife had some secret intimacy with a man by name Nañjiah to whom she had entrusted the entire administration. Channabasavappa Nayaka who could not tolerate this scandal tried to prevent Nañjiah from coming to the palace. The Queen therefore conspired the murder of Chennabasavappa and left everything in the hands of her paramour, Nañjiah. But Chennabasavappa managed to escape, though he was strangled and thrown into a pit, and was now under the protection of the Poleyagar of Chitrakal. At the request of Medakere Nayaka, Hyder took up the cause of Chennabasavappa and started against Bednore. Due to the influence of the real ruler of the state the country was easily conquered and the city was taken possession of by Hyder on the 19th January 1763 (Śaka 1684 Chitrabhânu year Mâgha śuddha 5)[1]. The Queen Vîramma, however, set fire to the palace and fled with her paramour to Ballâlarâyandurga. After restoring order in the city Hyder sent for the queen and imprisoned both the queen and her adopted son at Maddagiri[2]. He then changed the name of Bednore into Hydernagar and made it a mint-town[3].

Mahratta Invasion: 1763.

In Śaka 1685, Svabhânu, the Peshva Madhava Rao, invaded Mysore. Hyder got together the army of Mir Ali Raja Khan and Fyzulla Khan[4] which amounted to 10,000 horse[5], 20,000 bar and 20,000 armed peons. The Mahrattas were successful in the battle and many of the most important persons like Barakki Srinivasa Rao, Chandar Rao and others were taken prisoners,[6] but they were allowed to escape when Medakere Nâyaka made a rush against them. Hyder had however to make peace with the Mahrattas by the cession of Penugonda,

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[1] Hyder captures Shimoga with treasure, refuses the Ranee's proposal to purchase him, discovers at Kumsi one Linganna who was the prime minister of the late Raja, obtains his valuable help, captures Ayyannur and other places, refuses the Ranee's proposals again to purchase him (at which she flies away) and finally enters the city in triumph. His booty in this expedition is estimated by Wilks at 12 mil. sterling *ibid.* p. 278.

[2] They were, however, liberated when the Mahrattas captured the place in 1767 A. D. *ibid.* p. 279.

[3] Sometime later there was a plot against his life, but it was discovered and over 300 conspirators were put to death.

[4] At about the same time (December 1763 A. D.) this person had accomplished for Hyder the conquest of 'Sûde' which brought in enormous wealth. Hyder also forced the Navab of Savanore into his alliance while Fyzulla extended his conquests further up to Dharwar and a multitude of minor posts, inflicting also a crushing defeat on Gopal Rao, a Mahratta chief.

[5] Wilks' 20,000 horse.

[6] These names are not mentioned by Wilks in this connection.

Kodikonda, Madakasira and Bankâpura and by the payment of a tribute of Rs. 32 lakhs. The Peshva returned to Poona in Saka 1687 Pârthiva samvat. Chaitra śuddha 2 (23rd March 1765)[1].

Conquest of Malabar, 1765.

About the year Saka 1685 (1765 A. D.) Ali Raja, the Poleyagar of Kaniyânur, wrote to Hyder about the chaotic condition of Calicut and offered to help him in its conquest[2]. Accordingly Hyder started for Malabar and met Ali Raja near Kaniyânûr. In Śaka 1688 Vyaya year, Chaitra śuddha 1 (10th April, 1766) the Nawab encamped near Calicut. The king of Calicut, Raja Manavikrama, submitted himself before Hyder. Hyder gave him back his kingdom and only demanded a tribute of four lakhs of rupees[3] towards the expenses of his army. Since this amount was not paid within three or four days, Hyder kept a strict guard over the Raja and his officers. The Raja then closed himself up in a room and set fire to it. In spite of the attempt of Hyder to extinguish the fire, it was not possible to save the Raja. Hyder took more than his dues[4] from the people of Calicut and returned[5].

While Hyder was busy with the conquest of Calicut, Chick Kṛishṇaraja Wodeyar died at Seringapatam (Śaka 1688 Vyaya year, Chaitra: April 1766). According to the orders of the Nawab, Nañjarâj Wodeyar was placed on the throne[6].

Mahrattas Invasion, 1767.

The Mahrattas invaded Mysore a second time in Śaka 1688 Vyaya year, Mâgha (February 1767). The Peshva Madhava Rao met the army of Mir Ali Raja Khan near Sira and defeated it. Consequently, the fort of Sira was handed over to them. Maddagiri was taken by them in a few days and from there they proceeded to Channarayapatna, Hoskote, Chikballapur, and Doddballapur which also easily fell into their hands[7].

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[1] Sometime before this conquest Hyder quelled the insurrections at Bangalore, Hoskote, Devanahalli and other places.

[2] It is not possible to describe here in detail Hyder's expedition to this part. What is attempted is only a summary of the important events and results. For a detailed account the reader is referred to the manuscript itself.

[3] Four lakhs of Venetian sequins as mentioned by Wilks—*ibid.* p. 291.

[4] But Wilks states that the treasure 'at length produced fell far short of the stipulated sum' —*ibid.* p. 292.

[5] Before returning he received submission of the rājas of Cochin and Palghat and severely suppressed a rebellion at Calicut.

[6] A new and reduced arrangement of the household was enforced and only Hyder's spies were allowed within the Palace gates thenceforward (*ibid.* p. 294). Hyder also relieved himself, a little later, from the intrigues of Nañjarâj and made him a state prisoner at Seringapatam—*ibid.* p. 307.

[7] The capture, by the Mahrattas, of these places is not mentioned by Wilks.

The next year in May 1767 a treaty[1] was entered into and the Mahrattas returned to Poona.

THE FIRST MYSORE WAR[2].

Early Reverses.

According to a treaty between Hyder and the Nizam, they came to an understanding that they should place 'Raja Ali Khan,' the son of Chanda Saheb, on the throne of Arcot. For this purpose the Nizam sent an army of the Mughals and Hyder started from Seringapatam. The two armies marching together reached Chengamavu. Since the Sultan and Barakki Srinivasa Rao began to plunder the towns of Arcot and Madras, Mohamed Ali started with two English Colonels and reached Chengamavu. Near this place a battle took place between the English and the combined armies of Hyder and the Nizam. The army of the Muhamadan allies fell back due to the steady firing of the English from both the flanks, and the two armies encamped near Putangere.

Dissentions.

The two armies then came near Kaveripatnam and after arranging the batteries commenced hostilities. Rakanud-Daula, the Minister of the Nizam, received a bribe from Mohamed Ali and began to conspire with the enemies. He used to go to Hyder's tent daily[3] and waste his precious time in idle talk so that he might not devote his attention to other affairs. The Nawab understood this and arranged to defeat him by his own weapons. He spread the news that Hyder was conspiring with the English in order to plunder the Mughal army. Not capable of understanding whether this was true or false, the Mughal army became terribly afraid and fled. In this confusion Hyder followed them up and captured from them many horses and other valuables.

In Śaka 1690 Sarvadhâri, year, (1768 A.D.) the English and Mohamed Ali conquered Kaveripatnam, Palakonda, Ratnagiri, Salagiri, Ankusagiri and Hosur. Another division of their army took possession of the country below the ghats: Salem, Karur and other places; and the naval force added to this trouble by capturing Nagar, Kodiyala and Mangalore. At that time hearing that the Peshwa was invading Mysore, Hyder sent Raja Ali and Appaji Ram to treat with the Mahrattas and he himself marched with his army towards Nagar.

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[1] By this treaty Hyder had to pay 35 lakhs of rupees and give up all the districts of Mysore S. E. of Sira. Half of the amount was paid and for the balance Kolar was pledged.

[2] The author of the manuscript does not mention the names of battles in this or in the Second Mysore war. Nevertheless his account of the wars is instructive, though short, and shows the one-sided nature of Wilks' account of the wars in which the English were concerned. Wilks is silent about certain battles and treaties which tend to throw light, as in the present manuscript, on the upper hand that Hyder gained over the English and their allies more than once.

[3] This information is not to be had from Wilks' book.

Hyder's victories.

He remained only one day at Nagar and marched on towards Kodiyala. There he defeated an army of the English and took many of them prisoners. He then fell on the army of Murari Rao who had come to help the English. The English army separated itself into two divisions and fell on Hyder. When the battle commenced, Hyder risked an engagement with the division of Col. Watters and after capturing many guns he returned to Bangalore.

Treaty.

The Nawab then fell suddenly on the English force encamped between Erode and Karur and after dispersing that army, he captured Karur, Kangya, Salem and other places. Then he again returned to Bangalore. By that time news came to him that Mohamed Ali returned to Madras on account of some eye trouble. Immediately he started with his army and surrounded Tirumale Khedi, Mutyalapet and other places near Madras. Mohamed Ali therefore negotiated for peace with Hyder[1]. The terms of the treaty now entered into between them were: (1) there should be war between Hyder and Mohamed Ali only in case any of the parties provoked the other, (2) the English should not unnecessarily be allowed to involve them in war and (3) Mohamed Ali had to return all the places taken during the war. Hyder then returned once again to Bangalore[2].

RELATIONS WITH THE MAHRATTAS.

Gurrum-Konda.

In Śaka 1691 Virôdhi year Chaitra (April 1769 A.D.) a Mahratta sirdar by name Mahimaji Sindhia received a sannad from the Peshwa for the subhadarship of Gurrum-Konda, and came with an army of 400 horses. With the help of the Nawab Halim Khan, the son of Majid Khan of Kadapa he was trying to take Gurrum-Konda. When Hyder heard of this, he immediately sent an army of 5,000 horse, 4,000 foot-soldiers and 4,000 armed peons under the command of Barakki Srinivasa Rao and Mir Ali Raja Khan. Mahimaji Sindhia therefore fled to Poona.

Later on in the same year Hyder started with his army and took tribute from Halim Khan of Kadapa and also from Karnul, Kenchangudda and other places. He then besieged Bellary with his whole army.

Mahratta Invasion, 1769.

The Peshwa Madhava Rao objected to Hyder's taking tribute from the Poleyagars as it was against the usual custom, and with his army he marched against Hyder. Hyder gave up the siege of Bellary and turned back.

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[1] Wilks is silent on this subject.

[2] The manuscript does not mention anything about the Treaty of Madras which, Wilks says, was concluded in 1769 A.D.

On his way he and his army had to cross the river Tungabhadra which was in full floods. It was not possible for them to encamp there till the flood subsided, as the Mahratta army was fast approaching. At this critical moment Hyder did a deed of great daring by which he and his army safely crossed the river. He sat on an elephant named Imu Bha and entered the river, but as greater achievements were in store for him the flood subsided and he was able to cross the river. Behind the elephant the whole army also crossed the river and arrived safe at Hassan.

The army of the Peshwa was approaching Bangalore through Penugonda and Gudibande. At the same time an army of Hyder was going to Chickballapur. The two armies met each other and in the battle which ensued the Mahrattas were successful. Now Hyder got the information that the Mahrattas would next march towards Krishnagiri. So he sent Sardar Khan to the place. But soon after, the Mahratta army approached Bangalore and after encamping there for one day turned towards Dêvarâyadurga.

In Sarvajitu year, Vaiśâkha and Jyêshtha (May 1770) Venkatesiah, the brother of Pradhâna Venkatapatiaya, started with an army from Seringapatam with the intention of taking Maddagiri and Chennarâyadurga. Since he was unable to take them, he was given the Amildari of Tumkur, Devarâyanadurga and Mâkalidurga. He had secretly left his family with Chickappa Gowda and was living in a fort on the Miñchukal hill. The Mahrattas captured his family and kept them prisoners at Maddagiri. Now, therefore, both Venkatesiah and Amir Saheb went against the Peshva Madhava Rao. After a battle of two or three days Venkatesiah himself was taken prisoner and the Peshwa returned with his army to Nijakal.

Battle of Nijakal.

According to an order from Hyder, Sardar Khan, Kondala Nayak and Jamshed Bhai came to Bangalore; and they were immediately despatched to the help of Venkatesiah. Before, however, they were able to reach Devarâyadurga, the Mahrattas had taken the place and returned to Nijakal. So this army could only follow them up to Nijakal, where a terrible battle raged between the two armies for thirteen days. Twelve thousand men died on the spot, the Peshwa's brother himself being wounded in the hand by a gun shot. Hundreds of Mahratta sirdars and from eight to ten thousand others were killed. In spite of these Nijakal was taken by them. They took Sardar Khan and others prisoners, cutting off the noses of the common soldiers. As the Peshwa Madhava Rao was suffering from consumption, he left an army of 40,000 horses under Triyambaka Visvanatha Rao for the purpose of taking Seringapatam and returned to Poona in Vikṛita year, Vaiśâkha (May 1770 A.D.)

In the next month Jyêshṭha (June 1770) Triyambaka Visvanatha Rao captured Gurrum-Konda, and after conferring the Subhadarship on a Mahratta sirdar, he returned to Tumkur. Since by that time Appaji Balvanta Rao also came to his help with an army of 40,000, they both met and went against Hyder who had encamped near Māgadi. But as the army of Hyder marched towards Melkote, the Mahrattas also followed them and near that place a battle commenced.

Mahratta victories.

In Śaka 1693 Khara year, Chaitra (April 1771 A.D.) Hyder thought of taking refuge in the fort of Seringapatam. For this purpose he contemplated marching to Patan during that night. But owing to utter darkness the army lost the way and were wandering here and there. The next morning the Mahratta army saw this confusion and surrounded them on all sides. A terrible battle ensued till midday during which the army of Hyder was thrown into confusion and many soldiers were killed. Lala Miya, son-in-law of Saba Saheb, the elder brother of Hyder, Narayana Rao, the mutsaddy, Toshekhane Srinivasa Jivaji and others died on the field. Barakki Srinivasa Rao, Fyzulla Khan and others fled to Seringapatam. Tippoo Sultan, Venkappiah and others also fled to Seringapatam by changing their clothes into rags. Riding on a horse called Hamsaraja (the king of swans), Hyder was able to elude the pursuit of four thousand Mahrattas and reached the fort of Kadaravalli. He stayed in the fort for some time, came to Seringapatam and made ready for war. Immediately after this the Mahrattas came and besieged Seringapatam. For two months the siege continued. One day a portion of the Mahratta army consisting of 20,000 horses crossed the river near Karighatta and came to the maidan; but Hyder gave them such a severe battle that they were compelled to raise the siege and go away to the conquest of other countries.

Hyder recovers.

Hearing of a supply of rice, ghee, wheat, cloth and some money being sent from Poona to the Mahratta army, Tippoo Sultan and Barakki Srinivasa Rao went with an army of 4,000 horses and captured the whole of it. They then took it to Naga where they sold all the provisions, and returned to Seringapatam taking with them cash. But since they deceived Hyder in this matter, he was very much enraged at the conduct of the Sultan, and took from his Bahadury two lakhs of *varâhas*[1].

Peace.

In Khara year, Kârtika-Mârgaśira (December 1771), the Peshwa Madhava Rao died and was succeeded by his brother Narayana Rao. When this news reached Seringapatam, Hyder sent Appaji Rao and others as Vakils to arrange a treaty[2] with the Mahratta Government. As a result of this, Ananda Rao Rasta came and withdrew the Mahratta army in Śaka 1694 Nandana. Jyeshṭha Ashâḍha (June, July 1772 A. D.). Hyder then released Mahimaji Sindhia and other Mahratta sirdars in return for which the Mahrattas also released Mir Ali Raja Khan, Sardar Khan, Rangappa Nayaka and others[1].

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[1] Wilks does not mention this.

[2] It would appear from Wilks' account that the treaty was effected during the life-time of Madhava Rao who was now dangerously ill.

The same year (1771 A. D.) Nañjarâja Wodeyar died[2] at Seringapatam and his step-brother Châmarâja Wodeyar was placed on the throne.

Calicut.

In the Vijaya samvat (1773 A. D.) the Nayars and Moplahs of Calicut gave some trouble and Hyder sent Rangappa Nayaka and Ramagiri Chamarajiah to suppress them. Since they were killed[3] by the Nayars, Barakki Srinivasa Rao was sent with an army. He pacified the country and remained there for some time. In March 1774. (Jaya year, Chaitra) the Nawab went against Coorg[4] and Madakeri and returned to Seringapatam after conquering Vallarenadu, Balelanadu, etc.

In Śaka 1696 Vaiśâkha (May 1774 A. D.) the house of Kadim Uddin caught fire. As a result of this, many people died and many buildings including the temple of Śrîraṅganâtha were destroyed. Within a month thereafter, Hyder rebuilt the temple[5].

MAHRATTA AFFAIRS.

Raghoba.

It was at the same time that Raghoba, the uncle of Peshwa Narayana Rao caused his murder and came to the throne. Due to some misunderstanding between the Mahratta Government and Hyder Ali, Raghoba invaded Mysore. Hyder sent Pradhâna Venkappaiah, Harikar Narasappa Nayak and Appaji Rao to treat with him. These three men met Raghoba near Sondur. By that time in Poona, the wife of Narayana Rao had given birth to a male child and the child was named Savai Madhava Rao by Balaji Panth and Nana Fudnavis and others, who began to rule in the name of the child. When the sirdars who had come with Raghoba heard of this, all of them returned to Poona without even informing Raghoba. So, Raghoba entered into a treaty with Hyder Ali by which he gave Hyder Sira, Maddagiri, Channarâyadurga, Hoskote, Doddaballapur and other places up to the river Kṛishṇa in return for which he demanded the help of Hyder in getting the Peshwaship. After this he returned to Bombay.

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[1] Wilks says that Hyder had to pay heavily for the treaty and cede several districts to the Mahrattas, which reduced considerably his northern frontier—*ibid.* p. 385.

[2] According to Wilks, Nañjarâja Wodeyar was strangled to death at the instigation of Hyder. —*ibid.* p. 386.

[3] This information is not given by Wilks.

[4] Wilks refers to this before his account of Hyder's expedition to Calicut.—*ibid.* p. 389.

[5] Wilks has not mentioned this fact.

Hyder's successes.

But Shamaji Sindhia, the son of Mahimaji Sindhia, refused to vacate Sira, as he did not recognise the sannad of Raghoba. Tippu Sultan and Sirdar Khan were therefore sent to take the place, and after a fighting for three months, they succeeded in taking Sira. They then proceeded to Maddagiri and capturing that place within two or three days sent Lakshmana Panth back to Poona. They had to fight for two months more in order to take Channarayadurga. The Sultan then proceeded to Hoskote. In Jaya year. Jyêshṭhâ Âshâḍha (A. D. 1774 June and July) the Nawab also started from Seringapatam and besieged Hoskote for two months. After taking the town, he sent Tippu Sultan to conquer Gurrum-Konda and he himself returned to Bangalore. The next act of Hyder that year was to order for the repairs of the forts of Maddagiri, Channarâyadurga and Sira over which Pradhâna Venkappiah was made the Amildar. By this time, Tippu was able to capture Gurrum-Konda.

Bellary.

In Śaka 1697 Manmatha year. (1775 A. D.) the army of Basalat Jung besieged Bellary. When this news reached the Nawab, he immediately started for Adavani and took possession of the fort. There was in the fort an army of 300 French soldiers under the command of Mons. Lally. With them Hyder made peace and took them into his service[1]. The same night the wife of the Poleyagar of Bellary fled[2] from the fort and the next morning Hyder became the master of Bellary. He then ordered for the repair of the fortress and placed in it Hyder Bhakshi in charge of the fort, returned to Kurugod and within 30 days the place was his.

Gutti.

The Nawab managed to attack Gutti from all the sides: on one side the Nawab himself, on another Tippu Sultan, on still another side the Poleyagars of Chitrakal, Rayadurg, Harapanahalli, etc. With this arrangement, they took many of the neighbouring taluks. So the people of Gutti sent "Vakeels" to decide the terms of peace. Desai Narasinga Rao and his son Vobala Rao also came to the Nawab. But in spite of the fact that 40,000 men were suffering from want of water, they could not come to any terms immediately. Within two days, however, the Nawab took the place and got a rich booty of thousands of horses, elephants and jewels. Balaji Rao was appointed Killedar of Gutti[3]. Medakere Nayaka of Chitrakal was ordered to take possession of Madakasira, Penugonda and other places, while Hyder himself turned towards Bankapur[4]. In Durmukhi saṁvat Jyêshṭha

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[1] But Wilks states that there was a rout in which Bojeraj, the minister of Basalat Jung, was killed and Mons. Lally escaped with difficulty.—*ibid*. p. 393.

[2] No such information has Wilks given.

[3] Wilks has not mentioned this.

[4] There is no reference to this conquest in Wilks' book.

(June 1776 A. D.), he took Bankapur and returned to Seringapatam in Âshâḍha (July of the same year.)

In the month of Bhâdrapada of the same year (August 1776) Châmarâja Wodeyar died, and another Châmarâja, the son of Karagalli Dyavayya, was placed on the throne[1].

CONQUEST OF CHITRADURGA.

Chitaldrug.

Medakere Nayaka now thought of creating some trouble for Hyder. He sent his Vakil Purushottam Panth to the Mughals and the Mahrattas inviting them to invade Mysore. As a result of this instigation, Sirdar Ibrahim Khan came from Hyderabad with an army of 60,000 horses and 80 guns, and began to plunder some portions of Gutti Taluk. On hearing this news, the Nawab went with a compact army and dispersed the forces of Hyderabad. He then besieged Chitradurga (June 1777 A. D.). After three months of hard fight, peace was made with the Nawab by the payment of eight lakhs of Durgi Varahas[2], the brother of the poleyagar being handed over as hostage.

When the Nawab had been engaged in the conquest of Siratti and other places, Medakere Nayaka began plundering Chennagiri, Basavapatna, Santhebidnur and other places.[3] This enraged the Nawab, and Tippu Sultan was sent against him. When Medakere Nayaka heard of this he returned and took refuge in Chitrakal and on the same day Tippu Sultan also came to Chitrakal. Later on the Nawab also arrived and after two or three months of war the fort fell into the hands of Hyder. In Ṡaka 1700 (February 1779 A. D.) Medakere Nayaka, his brother Parasuramappa, his sons, wife and others were sent under strict guard to Seringapatam.

At that time, due to some misunderstanding between father and son, Hyder sent Tippu under strict guard to Seringapatam and confiscated his Jahgir of Malavalli.[4]

Rise of Purniah[5].

When Asad Ali khan was the Darogha of Bangalore (in Sarvajitu and Sarvadhâri A. D. 1767 and 68), the Kannada mutsuddi of *Toshekhane* Venkataramaniah, had under him a gumâsta by name Purniah. He was well versed in accounts and as such, the favourite of Asad Ali Khan. Thus after the death of Venkataramaniah,

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[1] Wilks describes a ceremonial observed by Hyder on this occasion when he found the lineal male succession extinct.—*ibid*. p. 391-92.

[2] Thirteen lakhs of Pagoḍas—*ibid*. p. 403.

[3] Wilks has not mentioned this fact, though he has described the second siege of Chitaldrug by Hyder.

[4] Wilks does not mention this.

[5] This information is absent from Wilks' book.

Asad Ali requested the Nawab to appoint him in the place. Purniah was made the mutsuddi and placed also in charge of the *Kârkhânes* or factories. Even after the death of Asad Ali Khan Purniah continued to be a very prominent man and was given a golden umbrella by the Nawab.

THE CONQUEST OF KADAPA.

In Śaka 1761 Vikâri year, Chaitra (March 1779 A. D.) there was a quarrel between Halim Khan, the Nawab of Kadapa, and Mir Ali Raja Khan which resulted in a war. On hearing this the Nawab started immediately and surrounded the army of Kadapa. Abdul Hussain Khan, the son of Abdul Nabhi Khan, his son Abdul Syed Khan, Abdul Hakim Khan and others fought bravely and killed many men. But of an army of 1,700 which belonged to them some had been killed and some had fled; while at the sight of the Nawab the remaining also fled. Kadapa was thus conquered and granted as Jahgir to Mir Ali Raja Khan.

SECOND MYSORE WAR.[1]

In Śârvari year, Jyêshṭha (June 1788 A.D.) Hyder made preparation for a war and started towards Arcot with an army of 13,000 horse, 18,000 savârs, 40,000 foot soldiers, 20,000 armed peons, 6,000 servants, 4,000 other savârs and 4,000 *golandaja* (artillery men). In addition to this he had under him 3,000 soldiers under the command of Mons. Lally. At that time the news of a war between the English and the French in Europe reached India. So the French began to support Hyder, for which purpose they also imported many soldiers. Hyder now negotiated with the Mahrattas and the Mughals regarding the war and with their approval set out on the expedition.

Hyder invades the Carnatic.

In the month of Âshâḍha (July 1780) he divided the army into two parts. He retained the bigger division consisting of the entire force with himself and sent the smaller (consisting of 20,000 horse) with orders to divide itself and plunder Arcot, Trichinopoly, Madura, Chengalput, Mahammarabandar, Javahirabandar, Machlibandar, Nellore, Sarvavali, Tanjore, Kumbhakonum, Madras, Vellore, Tellichery and other places up to Ramesvaram. His idea in making such an arrangement was to see that all these places were plundered on the same day and at the same moment. For this purpose he sent his army to all these places simultaneously. The Nawab himself besieged Arcot after taking Chengamavu, Tiruvannamalai, Arni, Simari, etc.

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[1] See note on the 'First Mysore War.' p. 89 *Supra.*

Bailey and Munro.

When the English heard this, they sent Col. Munro from Madras and Col. Bailey from Bombay. Hyder, therefore, detached Tippu Sultan with an army to engage the Bombay army and to prevent the Madras and the Bombay forces from combining. But since Bailey advanced in spite of this and was trying to join the army of Munro, Hyder himself went with the whole of his army and surrounded him. After a terrible battle the English army was completely beaten and Col. Bailey himself was sent a prisoner to Seringapatam. After this brilliant victory Hyder turned against the army of Col. Munro, which also fled to Madras. Now Hyder once again besieged Arcot. The battle continued here for three months and, finally, in the month of Mârgaśira (December 1780) the fort fell into the hands of Hyder. He then captured various other places.[1]

Coote.

About the same time Col. Coote landed at Madras with a huge army. Hyder therefore left Arcot and turned towards Vellore. He then went with the whole of his army towards Mohammadbunder. In June or July 1781 a battle was fought between the army of Col. Coote and that of Hyder. When the English army was retreating under the pressure of the Mahammadans, the army of Hyder followed them in haste and since the legs of the horses stuck in the sand on the banks of the river, the whole army was thrown into confusion and from the fire of the English many died. Yet Col. Coote was unable to attack Hyder and he retreated towards Madras.

Mohamed Ali had by this time lost a considerable portion of his kingdom, so that what remained to him after this were the following twelve taluks: Madras, Trichinopoly, Chengalput, Javahirabanda, Nagaraṭagaḍa, Tanjore, Vellore, Nellore, Machlibundar, Madura, Wandiwash and Mahammadbundar.

Maclease.

A few months later Col. Maclease came from Madras and gave battle to Hyder's army near Wandiwash, which resulted in the complete defeat of the English and the imprisonment of the commander himself.

Tellichery.

In November 1781 there was a battle between the English army and that of Sirdar Khan which was besieging Tellichery. The result of this was the complete defeat of the Mysoreans and the imprisonment of the Khan himself. Being ashamed of this and unwilling to show his face to the Nawab, Sirdar Khan committed suicide by opening his wounds. In order to compensate for this reverse, Hyder sent an army against the English who had now encamped near Calicut. But due to the misbehaviour of this army the Nayars and Moplahs rose against them and killed the leader with many others.

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[1] The names are detailed in the manuscript.

Hyder's Views on English Power.

An interesting discussion given in the manuscript brings out the views of Hyder regarding the best method of putting the English down. One day Hyder assembled all the important officers of the army and consulted them about this problem. At this meeting, Tippu Sultan said that it was Hyder himself who was responsible for making the English so very powerful. Hyder was very much displeased and retorted immediately. He told them that it was impossible to put down the British Power in India by defeating them in one place, for they had various places to draw upon—Madras, Bombay, Calcutta and above all England—and that it was not possible to put them down by any ordinary means. His idea was that in order to create trouble for the English in India the only effective method was to bring about a war between the English and the French in Europe; then to set up the people of Iran and Kandahar against Calcutta and Bengal; then to set up the Mahrattas against Bombay; and finally, taking the help of the French, the Nawab himself to attack Madras. By thus instituting wars in all the places at the same time so as to make it impossible for the people of one place to help those of another, the enemy would be destroyed and the country would become his. After stating his views in this manner he scolded his son for his foolishness[1] and began to make preparations for destroying the English.

Battle of Arni.

In 1782 the Nawab took Peramakallu, and Nagaraṭagaḍa. While he was at Peramakallu two French Generals came with an army of 2,000 soldiers and joined him, informing him that a still bigger one was coming under the command of Mons. Bussy. Hyder was very much pleased with this intelligence and welcomed them cordially. In May 1782, the English army started from Madras dividing itself into two parts, the smaller going to Vellore while the bigger encamped at Arni. When Hyder was near Peramakallu, a messenger brought this information to him. Immediately he wrote encouraging letters to the Killedar of Arni for defending the fort without fear. Dividing then his army into four parts, namely (1) the army of the Poleyagars, (2) the army under the command of Mons. Lally and Mohamed Ali, (3) another division under the command of Tippu and (4) the biggest division under the Nawab himself, he arranged in such a way as to attack the English from all the sides, while he himself marched swiftly towards Arni.

Hyder's Victory.

The same day the English army encamped near Arni and after building a battery before the fort, they began the attack on the fortress. By that time the Killedar had received the letter of Hyder. He went on defending bravely. At about day break, Tippu's army advanced against the British who now separated their forces into two divisions and fought with him. Meanwhile, another regiment under Mons. Lally appeared and the English had to fight with these unexpected enemies. No sooner did they begin this than the army of the Poleyagars appeared. This made it necessary for the English to form four divisions. But the arrival, an hour later, of the army of Hyder threw them into great confusion and in spite of all their attempts it was impossible for them to combine. The result was a good deal of confusion and they began a retreat towards Vellore. Hyder followed them, killed many men and captured nearly 2,000 soldiers.[1]

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[1] Though Wilks has not referred to this incident, it would be well to compare the view of Hyder expressed here with that which, he says, was stated to Purṇiah one day with regard to the English: 'The defeat of many Baillies and Brathwaites will not destroy them. I can ruin their resources by land, but I cannot dry up the sea'.—*ibid.* Vol. II, p. 10.

Negotiations for peace.

In June 1788, two ambassadors were sent from Madras to negotiate for a peace with Hyder.[2] The terms, as proposed by them, were the following :—

(1) Karnatakagada, Satagada and other districts worth 10 lakhs were to be coded to Hyder.

(2) Three crores of rupees were to be paid towards the expenses of his army.

(3) In future, if there arose any occasion in which the English would be in danger, Hyder should go to their help when the expenses of his army would be met by the English.

(4) Similarly, if on any occasion Hyder was in trouble, the British were to help him during his needs.

(5) The English and Hyder were to be on mutual peaceful terms.

(6) Hereafter there would be no need to take the help of the French.

A treaty was to be signed between Hyder, the English, Mohamed Ali and Nizam Ali on the above terms. To this Hyder replied that when Kârachûri Nanjarâj had gone to the help of Mohamed Ali, he had promised to cede to Mysore the fort of Trichinopoly; but in spite of his help both in men and money Mohamed Ali had deceived him and so, if any treaty were to be arranged now, the following terms had to be included :—

(1) According to the terms of the old treaty the fort of Trichinopoly had to be ceded to Mysore.

(2) The expenses incurred in this connection were to be paid immediately and the amount borrowed from Karâchûri Nañjarâj was to be refunded with interest up-to-date.

(3) Vellore had to be ceded to Mysore and the places taken by Hyder had to be left to him.

If the English and Mohamed Ali agreed to these terms then only could there be peace; otherwise the war was to continue. Such was the answer that Hyder sent with the ambassadors to Madras.[3]

In August 1782, Hyder got scent of a rebellion of the Moplahs and the Nayars. In addition to this local rebellion an English army had arrived in the neighbourhood. To put down this rebellion and restore order, Tippu Sultan was sent by the Nawab. The Sultan fought with the army of the enemies and compelled them to retreat, while he himself conquered all the places on the way to Calicut.

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[1] Wilks attributes the victory in the battle of Arni to the English.

[2] Not a word is said by Wilks about this negotiation.

[3] This is instructive information which, but for the manuscript, would have been lost.

DEATH OF HYDER.

In November 1782, Hyder was suffering from a carbuncle. Having caught scent of this news, some people had created a rebellion in the army which was ultimately put down. On the afternoon of the 7th December 1782 Hyder called his five important Officers: (1) Abu Mohamad Mirde, (2) Mir Mohamed Sadak, (3) Toshikhane Krishna Rao, (4) Purniah and (5) Añchegurikâr Shamiah and told them that he could not survive and requested that after his death they should serve under his son as they did under him.[1] On the same day, he passed away.[2] Immediately after his death the five persons mentioned above placed the body in a box and sent it under strict guard to Kolar with orders for its preservation. His death was kept a secret and Tippu was brought from Malabar and placed on the throne.

Extent of Hyder's Kingdom.

The extent of his dominions[3] at his death has been given here in a detailed manner even including the names of all the villages and fortresses. The author of the Hyder Nâma has made two divisions wherein he gives detailed lists of places which belonged to Mysore before and after the Mohammadan usurpation: —

1. The State included the following taluks before the usurpation of Hyder Ali: the taluk of Seringapatam consisting of 11 villages; 77 other villages, 29 villages in the country below the ghats and some other forts. The territory included the major parts of the modern Districts of Mysore, Hassan, Kadur, Tumkur, Bangalore, Salem, Coimbatore and Madura as far as Dindigal.
2. To these Hyder added 21 forts in Doddaballapur taluk, the kingdom of Nagara (Bednore), Chitrakal, Arcot, Gurrum-Konda, Gutti taluk and various other places. Added to these, Hyder received tribute from Karnūl, Kaniyānūr, Savanūr, Adavani and 50 other places.[4]

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[1] No mention is made by Wilks of these facts.

[2] The author of the manuscript has given the following two Charama-Ślokas composed by him in respect of Hyder's death:—

[a] ಅಬ್ದೇಸ್ಮಿನ್ ಶುಭಕೃತ್ಪ್ರಥಾ ಮುಪಗತೇತನ್ಮಾರ್ಗಶೀರ್ಷೇವರೇ। ಶುದ್ಧೇಪಕ್ಷವರೇ ತೃತೀಯದಿವಸೇ ಮಂದಾಭಿದೇವಾಸರೇ। ವಿಕ್ರಾನ್ತ್ಯಾವಸುಧಾಂ ವಿಧಾಯತು ವಶಂಶಕ್ತ್ಯಾ ವಿಜೇತುಂದಿವಂ। ಶ್ರೀ ಹೈದರ್ ಬಹದರ್ನವಾಬು ಮಹಿರಾಣ್ಮಧ್ಯಂ ದಿನೇಪ್ರಸ್ಥಿತಃ॥

[b] ಆಜ್ಞಾಯದ್ವಿಲಯೇಪಿ ಸರ್ವವಸುಧಾಂ ಶಾಸತ್ಯವೋರ್ಘಕ್ರಿಯಾ ಧತ್ತೇಯ ದ್ವಿಲಯಸ್ಥಲೀಂ ಬಹುಮತೀಂ ತತ್ಸಾರ್ವಭೌಮೋಚಿತಾಂ। ಯಲ್ಲೋಕಾಂತರ ಸಂಗತಿಃ ಶ್ರುತಿಗತಿಃ ಪ್ರತ್ಯರ್ಥಿವಿಧ್ವಂಸಿನೀಂ ಕ್ಷೋಣ್ಯಾಂ ತಾದೃಶ ಹೈದರಕ್ಷಿತಿಪತಿಃ ಲೋಕೋತ್ತರೋಗೀಯತೇ॥

[3] See Appendix (A).

[4] For details, see Appendix A.

Revenue.

From this vast kingdom extending up to the banks of the river Krishnâ, Hyder was getting an income of one crore and ten lakhs of varâhas. During the time of the Wodeyars the revenue of the province of Mysore amounted only to forty lakhs of varâhas. Thus the remaining country which yielded an income of seventy lakhs was the addition made by Hyder Ali. The places he had captured during the Second Mysore War contributed a crore of varâhas, and Calicut, Kodiyala, Nellore, Mylapur, the neighbourhood of Madras and other places up to Ramesvaram yielded an income of two crores and ten lakhs of varâhas. Thus ruling from Seringapatam a kingdom extending over a circumference of about 480 miles (40 gâvudas), he got the title of "*Mahâmaṇḍalâdhipati*" (*i.e.*, a king or emperor ruling over a maṇḍala).

Trade and Commerce.

Factories had been established by Hyder in Muscat and other places to trade in all possible goods. Ambassadors had been sent to various places up to Rome. In the district of Seringapatam he retained the old system of weights and measures which prevailed from the time of Chickadêvarâja Wodeyar. It was only in the district of Nagara that he introduced a new scheme and the Hydari varâhas, retaining the Śaiva figure on the obverse which appeared on the gold pieces of Śivappanâik. A grand bazaar was opened up near Seringapatam and named the Gañjâm Shahr.

Administration.

Various departments which were working under Hyder are enumerated, for which see Appendix B. Names of important personages, though in respect only of the Military Department, are given—for which also see Appendix C. The details furnished regarding Hyder's procession are both varied and interesting, while they supply valuable information incidentally regarding the different tents, the distribution of work therein while pitched up in foreign lands, the arrangements pertaining to infantry and cavalry, details of dress and other equipments in respect of these, adornment of horses, pay to cavalry, etc. Certain taxes like the 'Iraḷutappina terige' and the 'Bâladerige' which gave the revenue officers ample opportunities to tease the subjects and also cheat government were abolished. The inâm lands, villages and 'agrahârs' were allowed to continue in peace as in former times. A regular pay system was instituted in the case of the Ursu families according to their rank, and their status was zealously guarded during the life-time of Hyder.

Building activities.

Manifold building activities were undertaken in Seringapatam, Bangalore, Gutti, Chitaldrug, Bellary, Maddagiri, Chennarâyadurga, Penugonda, Nagar and other places, while royal retreats, like the Lal-bagh and Darya-daulat, were constructed both at Seringapatam and Bangalore. These latter gardens were beautified with plants imported from several far-off places like Delhi, Lahore, Multan, etc.

Private life.

It is not possible to dilate on matters connected with Hyder's *harem* which consisted of women of many countries and descriptions. Nor can we state here anything pertaining to his private life, enjoyments and sports. Suffice it to say, however, that out of the many female children born to him only three were allowed to survive, the rest being purposely killed by him.

Character of Hyder.

The author of the Hyder Nâma gives us glimpses into the character of Hyder here and there. But a few of the noteworthy points which have been stated at the end of the work may be given here:—

"As an administrator Hyder displayed the qualities of skill, courage, mercy, charity, discipline, impartiality and wisdom as none other ever has or will show. A man equal to him in all the qualities there never was, nor is, nor will be. In short, it is not far from truth to say that he is a man perfect in all the qualities (Sakalaguṇâbhirâma). But with all that he had some bad qualities which were like poison mixed up with milk. One such bad quality is noteworthy, namely, the capture by force of beautiful women wherever they might be found. A second defect in him was that he was treacherous and a breaker of promises and finally the teaser of a man summarily (without proper enquiry). If only he had avoided these defects, there is no doubt that he would have been considered the best man in the world. But just as a thousand paintings are destroyed by a blot of ink (*Sâvirachittâra oṅdu masi nuṅgidaṅte*), the reign of Hyder did not last long."

APPENDIX (A).

Extent of Kingdom before Hyder's Usurpation :—

11 Villages (departments) in Seringapatam Kasaba.—Seringapatna châvaḍi; Seringapatam Hobli Ashṭagrâma; Mysore Hobli Ashṭagrama; Sunkaḍa-châvaḍi; Pommana-châvaḍi; châvaḍi of the temple; Toḍâya-baduku; Hullu-mede châvaḍi; Hogesoppina-châvaḍi; Māri-kaṭṭe-baduku; Paṇyada aṅgaḍi;

78 Gaḍis (towns and villages).—Ummattûru; Hullaḷḷi; Maṅgalâ; Yaḷavandûru; Kottâgâla; Sôsale; Nañjangûḍ; Haradanahaḷḷi; Heggaḍadêvanakôṭe; Huliyûr-durga; Beṭṭadapura; Narasîpura; Sindhughaṭṭa; Kabbiṇada-châvaḍi; Kâṇike-châvaḍi; Bâladerige-châvaḍi; Beṇṇe-châvaḍi; Gaṅdhada-kârkhâne; Uddabûru; Hoṅganûru; Mûgûru; Koḷḷêgâla; Taḷakâḍu; Tâyûru; Kaḷale; Terakaṇâmbi; Hutari-durga; Arakalagûḍu; Koṇanûru; Hosahoḷalu; Periapatna; Sâḷagrâma; Kaṭṭemaḷalavâḍi; Kikkeri; Yedatore-tippûru; Garuḍanagiri; Kere-gôḍu; Honnavaḷḷi; Chiganâyakanahaḷḷi; Kaḍûru; Vastâre; Mahârâjandurga; Hâranahaḷḷi; Hosûru; Hârohaḷḷi; Kâṇikâranahaḷḷi; Maddûru; Beṅgaḷûru; Bhairavana-durga; Nijagallu-śûragiri; Chennarâyadurga; Dêvarâyadurga; Hebbûru; Nâgamaṅgala; Midigêśi; Śiriyûru; Melagôte; Chennarâyapatna; Sakkare-patṇa; Bâṇâvara; Turuvekere; Kandikere; Bêlûru; Chikkamagaḷûru; Hâsana; Nuggehaḷḷi; Ḍeṅkaṇikoṭe; Râmagiri; Maḷavaḷḷi; Chennapaṭṭaṇa; Nelavangala; Mâkaḷi-durga; Maddagiri; Kaḍaba; Tumakûru; Kuṇigalu; Beḷḷûru; Dyâvaṇḍanahaḷḷi.

29 in the South.—Ḍaṇâyakana-kôṭe; Peraṅdore; Karûru; Paramati; Koyamattûru; Tâṅgya; Vijayamaṅgala; Śankhagiri; Śâlya; Eroḍe; Chakragiri; Syâdamaṅgala; Chêvûru; Votaguḷi; Kâvêripura; Anaṅtagiri; Dharmapuri; Keṅgere-kôṭe; Karamûru-chitrachâvaḍi; Dhârâpura; Nâmakallu; Landûru; Cheñjêri; Satyamaṅgala; Kâvêri-paṭṭṇa; Pennagara; Vîrabhadradurga; Mûruchâvaḍi; Diṇḍugallu.

102 'abhaya-gaḍis'

Sûḷagiri; Ratnagiri; Mâgaḍi; Śingâṇallûru; Aṅkuśagiri; Vâmalûru; Bûdihâlu.

Hyder's addition by conquest:—

Doḍḍabaḷḷâpura; Ānekallu; Muḷa-bâgalu; Hoskoṭe; 12 in Bâramahalu; Javâdipâḷya; Kallâvi; Mattûru; Kaṭhôra-gaḍ; Jagadêvu; Vânambâḍi; Tirupattûru; Śingara-pêṭe; Gagana-gaḍ; Sudarśana-gaḍ; Mahârâja-gaḍ; Kṛishṇa-giri; Pavavana-gaḍ; 21 in Gutti Taluk; Haveli; Kâḍamari; Yâḍaki; Vêmala-pâḍu; Śinganamale; Maddikere; Munimaḍagu; Konakoṇḍla; Peramali; Uyâlavâḍi-gaṅgâpaṭla; Hampe; Yara-Timmanâyana-charru; Chikabaḷḷâpura; Bâgalûru; Kolâra; Râyakôṭe; Doḍa-śîrya; Maḍaka-śirya; Penagoṇḍe; Korikoṇḍe; Ratnagiri; Niḍigallu; Pâgoṇḍu;

Hanchaṭi-durga; Huṇḍe-durga; Haṇḍe-Anaṅtapura; Amaku; Banagânapalli; Timmanâyana-pyâṭe—Perasâmalâ; Hanumaṅta-gaḍ; Kaḷasavâḍi-Narasâpura; Keñchana gudḍa; Nosanchala-Chalamala; Podaṭibandu; Râmeśvara; Soṇḍûru; Hirihâḷu; Hâgalavâḍi; Pâmaḍi; Tâḍaparli; Niṭṭûru-bôgasandra; Yellanûru; Naḍima-doḍḍi; Pyâvalli; Karûru; Kuḍatani; Channapalli.

Nagara-kasaba; Ikerisâgara; Kavulidurga; Śivamoggi; Bankipura; Hoḷehonnûru; Mahadêvapura-Śikâripura; Uḍagaṇi; Kumaśi; Âyanûru; Turugarahonnâḷi; Ajjampura; Âraga; Maṇḍagadde; Lakkuvaḷḷi; Dânivâsa; Ânepaṭṭu; Jaḍiyali; Chandragutti; Chennagiri; Koraṭagere; Harihara; Basavâpatṇa; Mattôḍu; Gubbi-Hosahaḷḷi; Pâlghât-cheri; Nemmala-koṭe; Yellappanâyakana-Hoskôṭe; Tarikere; Biḷiga; Chavuṭara-baṅgala; Dhâravâḍa; Koppaḷa; Bahadara-baṇḍu; Gajêṇdra-gaḍ; Bâdâmi; Jâli-hâḷu; Amîna-gaḍ; Śiraṭṭi-Laksheśvara; Koḍagupatakinâḍu baḷele-nâḍu, etc.; Ankôle Kasabe; Śiveśvara; Bâḍâ; Kaḍivâra; Dure.

Anaṅtapura; Mâvinahoḷe; Koppa; Tavanaṅdi; Soraba; Yeḍahaḷḷi; Ballâḷarâyadurga.

Below ghats—Bârakôru; Kuṅdâpura-Kuśâlapura; Kârakaḷâ; Baṭakaḷâ; Honnâvara; Maṅgalûra-koḍiyâla; Mûda-bidire; Basavarâja-durga; Dariyâbahadaragaḍa; Kollûru; Kôṭêśvara; Vuḍuma; Śaṅkaranârâyaṇa; Gôkarṇa; Subramhaṇya; Tangondi; Sâlugonda; Lâla-gaḍi; Naḍimidôḍi; Amarâpura; Kalyâṇa-durga; Kotta-charuvu-Bukkâpaṭṭna; Changama-kôṭe; Saṅte-Bidaṅûru. Bellâri-kasabe; Kuragôḍu; Hotûru; Iḍavanakallu; Dammûru; Hâvaḷigi; Uravakoṇḍe; Tekkala-kôṭe; Gâdiganûru (9).

Sûde-kasaba; Herûru; Karûru; Bâḷûru; Isaḷûru; Huttakhaṇḍa; Bharatanahaḷḷi; Śivaḷḷi; Śântapura; Maḷigi; Bêtalâ; Mirji; Badanagôḍu; Muṇḍagôḍu; Naṅdi-kaṭṭe; Yellâpura; Tôṭada-sîme; Mañjuguṇi; Binnâpura; Meṇasi; Śirasi; Banavasi; Nâganûru; Sâmbrâṇi; Uḷive; Kuḷenâdu.

Sadâśivagaḍa; Sûfe; Haḷḷihâḷu; Chitradurga-kasaba; Nâyakanahaṭṭi; Hosadurga; Moṇakâlumuri; Hiriyûru; Saṇṇakki-bâgûru; Dâvaṇagere; Râmagiri; Biḷajôḍu; Taḷutâ; Doḍâri; Mâyikoṇḍe; Ayyamaṅgala; Kaḍape; Sidhavaṭi; Baddavela; Paramâ-miḷa; Chennûru; Kâmalâpura; Paidikâlavâ; Duvôru; Kaṁkaṁ; Dûpâḍa; Maraḷnâ; Donnipâḍâ; Kottakôṭâ; Idamakala; Gañji-kôṭa; Chamalamaḍagu; Koyilakotlâ; Veṁpali-nandimaṇḍala; Śintakuṇṭa; Malyâla; Kôṭakoḷá; Aṇaji;

Guramkoṇḍâ; Havêli; Pilêragôṭukalava; Guṇḍlûra-râchoṭe; Komârukâlava; Madanapalli; Malivendala; Peddapâḷyaṃ; Koṭṭâlapedavali; Kalikoṭe; Dârinâyanapâḷya:

MOHAMMED ALI'S PROVINCES—ARCOT, ETC.

Arcot-Kasaba; Âraṇi; Timari; Chengamâvu; Tiraṇâmale; Tiṇḍivana; Kâveripâtâ; Mahimaṇḍala; Dhôbigaḍa; Chambâragaḍa; Kailâsa-gaḍa; Guḍiyâta;

Sâtagaḍa; Jañji; Chetapaṭu; Peramakallu; Tirapâsûru; Tiruvâkûru; Tiratiṇi; Tirakâtamatûru; Madhyârjuna; Mannâraguḍi; Kumbha-kôṇa; Chidambara; Kañchi; Pulachêri; Toreyûru; Kalara; Karṇâṭaka-gaḍa; Poḷûru; Chittûru;

TRIBUTARY.

Karnûlu; Kaniyânûru; Savaṇuru; Âdavâni; Punganûru; Chiṭṭevêlu-matlevâra; Kanakagiri; Balla-ayyanûru-mañjirâbâda; Râyadurga; Talachêri; Kitûru; Kotakoṇḍe Kapaṭarâḷa; Vandikone; Mogarâlu; Râmâra-Venkatagiri; Narigunda; Ammanâyakana-pâḷya; Gôḷappanâyaka; Paḷani; Gôpinâyaka; Appâji-gauḍa; Miḷḷe-Marangi; Dambaḷa; Kochchi; Gaddavâla; Suṇṇakallu; Hâvanûru; Ânegondi; Charakalu; Hulikallu; Haravanahaḷḷi; Gummanâyana-pâḷya; Sarajâpura; Dûdikoṇḍe; Nâraṇi-vana; Kâḷahasti; Mekala-nâyakana-pâḷya; Doḍḍa-Vâḍa-Hebbaḷḷi; Appenâyaka; Maḍûru; Virûpâksha; Ghaṇṭamaṇâyaka; Kannamêḍi.

APPENDIX (B).

VARIOUS DEPARTMENTS WORKING UNDER HYDER.

Mahalâta-kachêri-śime; Bâra-kachèri; Bâragîra-kachêri; Kamaratósha-khâne; Khâsa-pôshâku; Shutara-khâne; Khabarachî-khâne; Imârata-khâna-Gârehaṭṭi; Añche-kachêri; Hasuvina-karohaṭṭi; Môdî-khâne; Kâruvâna-kacheri; Ahashâṁ kacheri; Vardi-ettu; Doḍḍa-ugrâṇa; Hullu-mede; Kandâchara-kacheri; 2 Savâra-kachêri; Toshî-khâne; Kapaḍe-khâne; Fîla-khâne; Gâḍi-khâne; Tôpu-khâne; Javâhira-khâne; Beṇṇechâvadi; Yemme-karohaṭṭi; Doḍḍa-bâjâru; Chikka-bâjâru; Kâmâṭi-kacheri; Baṇa-dâra; Lambâṇe; Chikka-ugrâṇa; Shâgirdu-pêshâ, etc.; Brâhmaṇa-harakâre; Kaḷḷa-bhanṭaru; Beḷḷi-bhâle; Chôpadâra; Jilêba-dâra; Khalâśeru; Chaṭi-dâra; Kâḷagada-kôṇa; Bitte; Naphûri; Lalagôja; Bhôyâ; Bhataṅgi; Śâstris; Sâḷantri; Tâphe; Bâgâyata; Nankhata; Dhôbi; Boche; Khijamata-gâra; Cheli; Jakhambande; Joḍedavaru; Dhalâyita; Jahasûda; Hasarabhâle; Kempubâle-khâ; Sabara-dâra; Mahalu-dâra; Pakâleru; Golandâja; Habashî; Tagaru; Kutte; Tutûri; Masâlaji; Sarâpha; Joisaru; Vaidyaru; Nakalêru; Jeṭṭi; Hamâmu-khâna; Gaḍiyâra-khâna; Hajâma; Chuvara-baradâra; Gulâma; Raṇa-vaidya; Tâjimulla; Munashi; Vîṇekâru; Sangîtagâru; Nâṭaka-śâle; Gollara-hobaḷi; Vûra-hobaḷi-mandi; Darji; Jînagâra; Chitragâra; Nâla-banda; Halâla-kôra; Julâyi; Sâravâna; Gaḍî-kâra; Bâgavâna-mâlika; Sâraṅga-vâle; Îṭi-vûḷiga; Haḷe-paikâ; Sarâpha; Lôhâra; Boḍâyi; Sunnâra; Śikalavanda; Bândi; Châlûka-savâra; Charavedâra; Mâvata; Phulâri; Mutafarakâta.

APPENDIX (C).

NAMES OF IMPORTANT MILITARY OFFICERS.

Risâldârs.—Subba Rao Ghorpaḍa; Subba Rao Ghâtaki; Sayid Vâgil Idarûs; Sayyâji; Sâḷaṇki; Nabi Beg; Tasi Râm; Sûrat Singh; Balavanta Rao; Chandar Rao Barakki; Dalel Dil Khân; Yâsin Khâvant.

Jamadars.—Śripati Rao; Maddû Khân; Gâzi Khan; Sayyad Yakûf; Hirudhângala; Hiro Triphaḍa; Mannâ Chaudhri; Hiro Chaudhri; Bhaṭaṅgâ Khâtara; Subba Rao Môhatya; Pîr Shah; Râje Shah; Mohammad Hussein; Chatra Singh; Chatroji Maṇḍo; Ranjit Singh; Śekha Bhoṇḍe; Mohammed Jaffar; Śivâji Ghorpaḍe; Vummâji; Râmachaṇḍṛa; Bâjid Khân; Bollôja; Ajmat Khân; Mayâṇi (? Mâyaṇṇa); Mohammud Malik; Sayyad Yâsin; Gaṅgârâm; Nûrula Pyara Khân; Bhujaṅga Rao Vâgmuḍe; Mallârji Hoḷkar; Chimaṇâji Parabho and many others.

PART V.—INSCRIPTIONS.

HASSAN DISTRICT.

ARASIKERE TALUK.

1

On a slab lying buried in the ground to the north of the town of Arasîkere.

Size 5′—9″ × 1′—6″.

Kannada language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಅರಸೀಕೆರೆಯ ಕಸಬೆಗೆ ಉತ್ತರ ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತುಹೋಗಿದ್ದ ಶಾಸನ.

ಪ್ರಮಾಣ 5′—9″ × 1′—6″

1. ಓಂನಮಃಶಿವಾಯ ॥ ನಮಸ್ತುಂಗಶಿರ
2. ಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
3. ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥
4. ಯದುವಂಶಕಳ್ಪವೃಕ್ಷದೊಳೊದವಿದ ನಿಜಶಾಖೆ
5. ತಾನೆನಲ್ಕುದಯಿಸಿದಂ ಸದಮಳಕೀರ್ತ್ತಿವಿಳಾಸಂ ಮು
6. ದದಿಂ ಭುವನೈಕವೀರ ವಿನಯಾದಿತ್ಯಂ ॥ ಅವಿನಯಾ
7. ದಿತ್ಯನ ಸತಿ ಭಾವೋದ್ಭವ ಮಂತ್ರದೇವತಾ ಸೆಂನಿಭೆ ಸ
8. ದುಭಾವೆಯೆನೆ ಕೆಳೆಯಬರಸಿಯುನೀ ವಸುಧೆಯೊಳೊಱುದುಬಣ್ಣಿ
9. ಕುಂ ಬುಧನಿಕರಂ ॥ ಯಾದವ ವಂಶಕ್ಕಮರೆ ಮಹೋದಯ ಎಱೆಯಂಗ
10. ನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನಯಂ ವಿನಯಂ ಸೋದರಮೆನೆತ
11. ನಗೆ ನೆಗರ್ದಧೀರೋದಾತ್ತಂ ॥ ಮಾಳವರಾಜ್ಯ ಮೂಳಮೆನಿಪ ಪಗ್ಗದ ಧಾರೆಯುನಾ
12. ತ್ಮಸೇನೆಯಿಂ ಚಾಳಿಸಿ ಚಕ್ರವರ್ತ್ತಿಗೆ ಜಯಂ ಮಿಗೆ ತಂನ ಭುಜ ಪ್ರತಾಪಮಂ ಪಾ
13. ಳಿಸಿ ದಿಗುಜಯ ಪ್ರಕಟ ಕೀರ್ತ್ತಿಪತಾಕೆಯನುತ್ತರಾಸೆಯೊಳ್ ಕೀಲಿಸಿದಂ
14. ದಿನೇಶನಗಿದೀಕ್ಷಿಸುವಂತೆಱೆಯಂಗಭೂಭುಜಂ । ಮೇರುಗೆ ಮೇಖಳೆ ಬಹು
15. ಕಳೆ ವಾರಿರುಹ ಭವಂಗೆ ಪೂರ್ಣಕಳೆ ಚಂದ್ರಂಗಾಧೀರಂ ಗೇಚಲದೇವಿ ಗಭೀರಂ
16. ಗೆಱೆಯಂಗ ನೃಪತಿ ಗೊಪ್ಪಂ ಬಡೆಗುಂ ॥ ಉಭಯ ಕುಳಶುದ್ಧೆಯೆನಿಪಾ
17. ಶುಭಲಕ್ಷಣೆಗಂ ಶುಭಚರಿತ ಭರಿತನೆನಿಪಾ ಪ್ರಭುಗಂ ಮೂವರ್ತ್ತನಯ
18. ರ್ಸ್ಸುಬಗರ್ಬ್ಬಲ್ಲಾಳ ವಿಷ್ಣುವುದಯಾದಿತ್ಯರ್ ॥ ಪೆರ್ದ್ದೊಱೆ ಸೇತು ಪಶ್ಚಿಮಪಯೋ
19. ನಿಧಿ ಪೂರ್ಬ್ಬಪಯೋಧಿ ಮೇರೆಯಾಗಿರ್ದ್ದ ಧರಿತ್ರಿಯುಂ ನೆಱೆಯೆ ತೋ
20. ಳ್ಬಲದಿಂದಮೆಮಾಡಿ ದುಷ್ಟರಂ ಮರ್ದ್ದಿಸಿ ತುಷ್ಟಿಯಂ ಪಡೆದು ಶಿಷ್ಟಜನ
21. ಪ್ರಕರಕ್ಕೆ ರಾಮನಂತಿಷ್ಟನಪಾರಪೌರುಷಮೆ ತಂನೊಳೊಡಂಬಡೆ ವಿಷ್ಣು
22. ವರ್ದ್ಧನಂ ॥ ಯೆತ್ತದ ಮುಂನ ವೆತ್ತಿನಡೆಗೊಳ್ಳದ ಮುಂನವಡುರ್ತ್ತು ಕೋಪದಿಂ
23. ಮುತ್ತದ ಮುಂನ ವರ್ತ್ತಮನೆತೆತ್ತಿರಿ ಮಿತ್ತಿರಿ ಮಾತುಮದುರ್ಗ್ಗಮಂ ಮತ್ತೆನವೇಡ ನಿರ್ಗ್ಗ
24. ಮಮಿದೆಂದು ವಿರೋಧಿಗೆ ವೀರಲಕ್ಷ್ಮಿ ಸಾಱುತ್ತಿರೆ ವಿಷ್ಣುವಿಕ್ರಮ ದುಪಕ್ರಮವಾಕ್ರ
25. ಮಿಸಿತ್ತು ಲೋಕಮಮಂ ॥ ಲಕ್ಷ್ಮಾದೇವಿ ಖಗಾಧಿಪ ಲಕ್ಷ್ಮಂಗೆಸೆದಿರ್ದ್ದ ವಿಷ್ಣುಗೆಂ
26. ತಂತೆ ವಲಂ ಲಕ್ಷ್ಮಾದೇವಿ ಲಸನ್ಮೃಗ ಲಕ್ಷ್ಮಾನನೆ ವಿಷ್ಣುಗಗ್ರ ಸತಿಯೆನೆ ನೆಗಳ್ದಳು ॥

27. ಆ ದಂಪತಿಗೆ ತನೂಭವನಾದಂ ಸುಚರಿತ್ರ ಮಿತ್ರ ಗೋತ್ರ ಪವಿತ್ರಂ ಯಾದವನೃಪಕು
28. ಳತಿಳಕಂ ಮೇದಿನಿಯೊಳು ಕೊಲುವಂ ಗೆಲುವಂ ಕಲಿನರಸಿಂಹಂ ॥ ಅದಟರಗೋವನಂ
29. ಜಡರ ನಂಜಿಸುವಂ ಸುಭಟ ಶ್ರೀಣೇತ್ರನಳುಕದಚಲದಂಕ ರಾಮನತಿವೀರ ಭಯಂಕರ
30. ನತ್ಯುದಾರ ನೋವದೆ ಕಲಿವೀರ ವೈರಿ ಭಟಭಾರ್ಗ್ಗವನೀ ನರಸಿಂಹನೆಂದು ಮೇದಿನಿಯೋಳ್ಸ್ಮೇಹ
31. ದಿ ಶರಣೆಂದು ಬಂದಹಿತ ವರ್ಗ್ಗಮ ಪೇಳದೆ ವೀರದೇಳ್ಗೆಯಂ ॥ ನಿಟ್ಟೆಯ್ದು ತನಂ ತನಗಳ ವಟ್ಟೇಚ
32. ಲದೇವಿ ನೃಪಂ ನರಸಿಂಹಂಗಾದಳು ಪಟ್ಟಮಹಾದೇವಿಯೆನಲು ನೆಟ್ಟನೆ ಶತ್ರುಕಾಂತೆಯಂತೆ
33. ನೋನ್ತರು ಮೊಳರೇ ॥ ಅವರಬ್ಬರಿಗಂ ನಂದನ ನವಯುವ ಸಂಪೂರ್ಣ್ಣಮೂರ್ತ್ತಿ ಮನುಜಮನೋಜಂ
34. ಭುವನ ಸ್ತುತನಿಧಿಯೆಸೆದಂ ಸವಿನಯದಿಂ ವೀರಬಲ್ಲು ನೃಪಕುಳತಿಳಕಂ ॥ ಚೋಳಕಳಿಂ
35. ಗನಂ ತುಳಿದು ಮಾಳವಸೇನೆಯನೊಕ್ಕಲಿಕ್ಕಿ ನೇಪಾಳನ ದಂಡನಂಡಲೆದು ಡಾಳಿಯನಿಟ್ಟು
36. ಜೆಯುಟ್ಟು ಪಾಂಡ್ಯನಂ ಚಾಳಿಸಿ ಯೆತ್ತಲೆತ್ತಿ ಮುಸಿಸಿಂ ನಡೆತಂದಪ ವೀರಬಲ್ಲು ಭೂಪಾಳಕನೆಂಬ ಸಂಭ್ರಮಮೆ
37. ವೈರಿನೃಪಾಳರ ಮಂಡಳಂಗಳೊಳು ॥ ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚಮಹಾ
38. ಸಬುದ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ । ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಸ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮ
39. ಣಿ ಸರ್ಬ್ಬಜ್ಞ ಚೂಡಾಮಣಿ ಅತುಳಬಳಜಳಧಿ ಬಡವಾನಳಂ ದಾಯಾದದಾವಾನಳಂ
40. ಪಾಂಡ್ಯ ಕುಳಕಮಳವನ ವೇದಂಡ ಗಂಡಭೇರುಂಡ ಮಂಡಳಿಕಬೇಂಟೆಕಾಱ ಪರಮಂಡಳ ಸೂ
41. ಱೆಕಾಱ ಸಂಗ್ರಾಮಭೀಮ ಕಲಿಕಾಲಕಾಮ ಸಕಳದಂಡಾಧೀಶ (?) ಬಂದಿಬ್ರಿಂದಸಂತರ್ಪ್ಪಣಸಮರ್ತ್ಥ
42. ವೀರ ವಿತರಣ ವಿನೋದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋದ ನಾಮಾದಿಪ್ರಸಸ್ತಿ
43. ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲಿ ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ವು
44. ಚ್ಚಂಗಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲು ಗೊಂಡಗಂಡ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿ
45. ದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರು ಸಕಳಮಹೀ ಮಂ
46. ಡಳ ಮಂಡಳಮುಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ರಕ್ಷಿಸುತ್ತುಂ ದೋ
47. ರಸಮುದ್ರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರೆ ॥
48. ತದೀಯ ಪಾದ ಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪರಸಿಯ ಕೆಱೆಯ ಪೆರ್ಮ್ಮೆಯಂ ಪೇಳ್ವಡೆ
49. ಬಳಸಿದ ಪೂರ್ಣ್ಣ ತಟಾಕಾವಳಿಯಿಂ ನುಲಿವಂಚೆಯಿಂ ಬನಂಗಳ ಸೋಪಿಂದಳಿಕುಳರು
50. ತಿಯಿಂದರಸಿಯಕೆಱೆ ಯೆಳೆಯೊಳು ಸೊಗಯಿಪುದು ಜನದಕಂಗಂ ಮನಕಂ ॥ ಕಪ್ಪುರ
51. ಮಂ ಶ್ರೀಗಂಧಮನೊಪ್ಪುವ ಕಳಿವಟ್ಟಂ ತಾನೆನಲು ಪಟ್ಟಾವಳಿಯಿಂ ನೇರ್ಪ್ಪವಡೆದೊಪ್ಪಿ
52. ರುವ ಉತ್ತಮ ಹರದರ್ಗ್ಗೆದಾನದರಸಿಯ ಕೆಱೆಯೊಳು ॥

Transliteration.

1. Ôm namaḥ Śivâya ‖ namas tunga-śira-
2. ś-chumbi-chandra-châmara-châravê traiḷôkya-
3. nagarârambha-mûla-stambhâya Śambhavê ‖.
4. Yadu-vamśa-Kaḷpavṛikshadoḷ odavida nijaśâkhe
5. tânenalk udayisidaṃ sad-amaḷa-kîrtti-viḷâsam mu-
6. dadiṃ bhuvanaikavîra Vinayâdityaṃ ‖ â Vinayâ-
7. dityana sati Bhâvôdbhava-mantradêvatâ-sannibhe sa-
8. dubhâve yene Keḷeyabarasiyan î-vasudheyoḷ oludu baṇni-
9. kuṃ budha-nikaraṃ ‖ Yâdava-vaṃśa-kk amare mahôdayav Eṟeyanga-
10. nṛipati Vinayâdityang âdaṃ tanayaṃ vinayaṃ sôdaramene ta-
11. nage negarda dhîrôdâttaṃ ‖ Mâḷava-râjya-mûḷaṃ enip aggada Dhâreyanâ-

12. tma-sêneyiṃ châḷisi chakravarttige jayam mige taṃna bhuja-pratâpamaṃ pâ-
13. ḷisi digujaya-prakaṭa-kîrtti-patâkeyan uttarâseyoḷ kîlisidaṃ
14. Dinêśan agid îkshisuvant Eṛeyanga-bhûbhujaṃ | Mêruge mêkhaḷe bahu-
15. kaḷe Vâriruha-bhavange pûrṇa-kaḷe chandrang â dhîrang Êchaladêvi gabhîraṃ-
16. g Eṛeyanga-nṛipatig oppaṃ baḍegum || ubhaya-kuḷa-śuddhe-yenipâ
17. śubha-lakshaṇegaṃ śubha-charita-bharitanenip-â-prabhugaṃ mûvar ttanayar
18 ssubagar Ballâḷa-Vishṇuv Udayâdityar || Perdoṛe Sêtu paśchima-payô-
19. nidhi pûrbba-payôdhi mêreyâgirdda dharitriyaṃ neṛeye tô-
20. ḷbaladiṃdame mâḍi dushṭaraṃ marddisi tushṭiyam paḍedu śishṭa-jana-
21. prakarakke Râmanant ishṭan apâra-paurushame taṃnoḷ oḍambaḍe Vishṇu-
22. varddhanam || yettada muṃnav etti naḍe-goḷḷada munnav aḍurttu kôpadiṃ
23. muttada muṃnav artthamane tettiri ittirim âtuma-durggamaṃ mattena-vêḍa nirgga-
24. mam idendu virôdhige vîra-Lakshmi sâṛuttire Vishṇu-vikramad upakra-mav âkra-
25. misittu lôkamaṃ || Lakshmâ-dêvi Khagâdhipa-lakshmaṃg eṣedirdda Vishṇug en-
26. tante valaṃ Lakshmâ-dêvi lasan-mṛigalakshmânane Vishṇug agra-satiyene negaḷdaḷu ||
27. â-daṃpatige tanûbhavan âdaṃ sucharitra- mitra gôtra- pavitraṃ Yâdava-nṛipaku-
28. ḷa-tiḷakam mêdiniyoḷu koluvaṃ geluvaṃ kali Narasiṃhaṃ || adaṭara gôvan an-
29. jadaran anjisuvaṃ subhaṭa-triṇêtran aḷukada chaladankarâman ativîra bhayankara-
30. n atyudâran ôvade kali vîra-vairi-bhaṭa-Bhârggavan î Narasiṃhanendu mêdiniyoḷ môha-
31. di śaraṇendu band ahita-varggame pêḷade vîrad êḷgeyaṃ || niṭṭaidetanaṃ tanag aḷavaṭṭ Êcha-
32. ladêvi nrupaṃ-Narasiṃhaṃg âdaḷu paṭṭa-mahâdêvi yenalu neṭṭane tatu-kânteyante
33. nôntarum oḷarê || avaribbarigam nandanan avayava-saṃpûrṇna-mûrtti-manuja- Manôjam
34. bhuvana-stuta-nidhi yesedaṃ savinayadiṃ vîra-Ballu-nripa-kuḷa-tiḷakaṃ || Chôḷa- Kaḷiṃ-
35. ganaṃ tuḷidu Mâḷava-sêneyan okkalikki Nêpâḷana daṇḍan aṇḍaledu dâḷiyaniṭṭ a-

36. ṟeyaṭṭi Pâṇḍyanaṃ châḷisi yettal etti munisim naḍetandapa vîra-Ballu-bhûpâḷakan eṃba saṃbhramame
37. vairi-nripâlara maṇḍaḷamgaḷoḷu ‖ svasti samadhigata-pancha-mahá-
38. sabuda mahâ-maṇḍaḷêsvaraṃ । Dvârâvatîpuravarâdhîsvara Yádava-kulâṃbara-dyuma-
39. ṇi sarbbajna-chûḍâmaṇi atuḷa-baḷa-jaḷadhi-baḍavânaḷam dâyâda-dávânaḷaṃ
40. Pâṇḍya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍabhêruṇḍa maṇḍaḷika-bêṇṭekâṟa paramaṇḍaḷa-sû-
41. ṟekâṟa sangrâmabhîma kali-kâla-kâma sakaḷa-daṇḍâdhîśa ? bandi-brinda-santarppaṇa-samarttha
42. vîra-vitaraṇa-vinôda Vâsantikâ-dêvî-labdha-vara-prasâda mṛigama-dâmôda nâmâdi-prasasti-
43. sahitaṃ śrîman-mahâ-maṇḍaḷêsvaraṃ Taḷakâḍu-Kongu-
44. Nangali-Gangavâḍi-Noḷaṃbavâḍi-Vuchhangi-Banavase-Hânuṃgallu-goṇḍa gaṇḍa bhuja-baḷa Vîragangan asahâyasûra sanivârasi-
45. ddhi giridurggamalla nissanka-pratâpa Hoysaṇa-śrî-vîra-Ballâḷa-dêvaru sakaḷa-mahî-maṇ-
46. ḍaḷa-maṇḍaḷamaṃ dushṭa- nigraha-śishṭa-pratipâḷanaṃ-geydu rakshisuttuṃ Dô-
47. rasamudrada neleviḍinoḷu sukha- saṃkathâ-vinôdaḍiṃ râjyaṃ geyyuttire ‖
48. tadîya-pâda-padmôpajîvigaḷapp Arasiyakeṟeya permmeyaṃ pêḷvaḍe
49. baḷasida pûrṇna-taṭâkâvaḷiyiṃ nuliv-ancheyiṃ banamgaḷa sôvind aḷikuḷa-ru-
50. tiyimd Arasiyakeṟe yeḷeyoḷu sogayipudu janada kangaṃ manakaṃ ‖ kappura-
51. maṃ śrîgandhaman oppuva kaḷivaṭṭam tânenalu paṭṭâvaḷiyiṃ nêrppuvaḍe-doppi-
52. ruva uttama-haradarggo dânad Aṟasiyakeṟeyoḷu ‖

Translation.

LL 1-21.

Salutation to Śiva. Obeisance to Śambhu, beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the construction of the city of the three worlds. As if he were verily a branch sprung from the Kalpa tree of the Yadu race was born the sole hero of the universe, Vinayâditya, possessed of pure and unblemished fame. An equal of the *mantra-dêvate* (deity invoked by a mantra or charm) of Cupid, and possessed of noble mind—thus does the assemblage of learned men in this world lovingly praise Keḷeyabbarasi, the wife of Vinayâditya. Causing great prosperity to the Yâdava race, was born to Vinayâditya, a son (named) King Eṟeyanga, highly brave and noble, whose good manners seemed to be born with him. Conquering with his army the great Dhârâ, said to be the root of the Mâḷava kingdom and using the might of his armies for victory to his emperor, king Eṛeyanga established in the northern quarter the standard of his fame publishing his victory in all quarters, so that the sun might look at it with fear. As the mountain belt to Mêru (mountain), Sarasvati (bahu-kaḷe) to Brahma, fullness of digits to the moon, so did Èchaladêvi add lustre to that profound hero, Eṛeyanga. To that (queen) possessed of auspicious attributes and purifying both the families (that in which she was born and that into which she was married) and to that lord of noble qualities were born three handsome sons Ballâḷa, Vishṇu and Udayâditya. By the might of his arms Vishṇu conquered the earth bounded by the Great River (Kṛishṇâ), the Bridge (Râmêśvara), the Western Ocean and the Eastern ocean, and with his very great valour he punished the wicked and pleased the virtuous, and thus became a favourite like Râma.

22-26.

"Before he collects troops and before he moves in the field and before he attacks and besieges a fortress in a rage, pay up the money (demanded) and surrender your strongholds and do not talk to the contrary. This is the way of escape." Thus does the goddess of Victory proclaim to the enemies of Vishṇu and his heroism has spread over the whole world. As is the Goddess Lakshmi to the glorious Vishṇu whose crest is Garuḍa, so indeed does Lakshmâdêvi with a face like the bright moon shine as the chief wife to king Vishṇu.

27-34.

To that couple was born a son, the valiant Narasimha, a friend of the righteous, purifier of his race, an ornament to the Yâdava family of kings, and a slayer (of the wicked) and conqueror (of enemies) on earth. Will not the band of enemies who take shelter under Narasimha from fear proclaim the greatness of his prowess, that he is the protector of the valiant, a terror to those who are not afraid of any one else, a Rudra to heroes, a Râma who does not tremble during the progress of battle, fierce to great warriors, very generous, a Paraśurâma to the brave hostile warriors? When it is said that the highly auspicious Êchaladêvi became the anointed queen of Narasimha, can there be any woman who has done pious acts (to gain her present status) to the same extent? That couple got a son, the valiant ornament to the royal family, the heroic Ballu, a Cupid among men, perfect in features, a treasure eulogised by the universe, and endowed with nobility of character.

34-37.

"King Vîra Ballu is coming everywhere with an army in a rage having trampled down the Chôla and Kaḷinga kings, and slain the army of the Mâḷava and chased the troops of the Nêpâḷa and having besieged, pursued and defeated the Pâṇḍya." Thus are they talking excitedly in the territories of the hostile kings.

37-47.

Be it well. Obtainer of the five great musical sounds, a mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, a sun to the firmament that is the Yâdava race, crest-jewel to the all-knowing, a submarine fire to the ocean the matchless troops, a wild fire to the forest the rival heirs, an elephant to the lotus grove that is the Pâṇḍya family, a *gaṇḍabhêruṇḍa*, hunter of the maṇḍalikas (dependent chiefs) plunderer of the enemies' territories, a Bhîma in battle, a Cupid in the Kali age, able in satisfying all the groups of generals and bards, delighter in gifts to the heroes, obtainer of boons from the goddess Vâsantikâ, delighter in musk, possessor of these and other titles, the illustrious mahâmaṇḍalêśvara, the champion who captured Talakâḍu, Kongu, Nangali, Gangavâḍi, Noḷambavâḍi, Uchchangi, Banavase, Hânungal, *Bhuja-bala-vîragaṅga* (a valiant Gaṅga in the might of his arms), unassisted warrior, *Śanivârasiddhi*, *Giridurgamalla*, endowed with undoubted valour, Hoysaṇa-śrî-vîra-Ballâḷa-dêvar was governing the kingdom in peace and wisdom in his capital Dôrasamudra, protecting the whole universe, punishing the wicked and succoring the righteous :—

48-52.

The praise of the greatness of Arasiyakeṟe (citizens), dependants on his lotus feet :—

Arasiyakeṟe is pleasing to the eyes and heart of people by the chain of tanks full of water surrounding it, by the swans sporting in them, by the beauty of the gardens, and by the music of the swarm of bees. Arasiyakeṟe is the abode of good merchants with their fine display of camphor, sandal and silk cloth. (This stanza is corrupt and hence its meaning is not clear).

Note.

This inscription was discovered lying in a manure-pit to the north of the town of Arasîkere. It seems to record a grant made by the merchants of Arasîkere town in the reign of the Hoysaḷa king Ballâḷa II (Circa 1173-1220 A. D.). But the record stops abruptly at the end of line 52 after the stanza in praise of the merchants of Arasiyakeṟe. Hence neither the exact date of the grant nor the details of the grant made, can be ascertained. Several fine Kannaḍa stanzas in praise of the kings Vinayâditya, Eṟeyanga, Vishṇuvardhana, Narasimha I and Ballâḷa II are contained in the record. Some of these are found in other inscriptions also (see E. C. IV Nagamangala 28, 30 and E. C. V. Arasikere 62, 88, 89, 93). No date is given in the record.

2

At the village Taḷalûr in the hobaḷi of Arasîkere, on a pillar of a ruined manṭapa in the bed of the tank.

Kannaḍa language and characters.

ಅರಸಿಕೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ತಳಲೂರು ಗ್ರಾಮದ ಕೆರೆವೊಳಗೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಲ್ಲಿ

1. ಭಾವಸಂವತ್ಸರದ ಸ್ರಾವ
2. ಣ ಶುದ್ಧ ತ್ರಯೋದಸಿ ಆ
3. ದಿವಾರದಂದು ಸ್ವಸ್ತಿ
4. ಶ್ರೀಮದ . . ಅಜಿತೇಸ್ವ
5. ರ ದೇವರ . . . . ಮಹಾಜನಂ
6. . . ವಾಗಿ . . . .
7. . . . . ಕೇಶವದೇವರಬಮ್ಮ
8. ವ್ವೆ ತೋಟದಿಂ . . . . .
9. . . . . ವಾಗಿ ಕಮ್ಮ ೨ . . .
10. ಕೊಂಡು . . . .
11. . . . ಯೇನುಳ್ಳ
12. . . . .

Transliteration.

1. Bhâva-saṃvatsarada Srâva-
2. ṇa śuddha trayôdasi Â-
3. divâradandu svasti
4. śrîmada . . . Ajitêsva-
5. ra-dêvara . . . . mahâjanaṃ . . .
6. . . . vâgi . . . .
7. . . . . Kêśava-dêvara Bamma-
8. vve tôṭadiṃ . . . . .
9. . . . . . vâgi kamma 2 . . .

19. koṇḍu . . . .

11. . . . yênuḷḷa

Note.

This record is full of lacunae and the meaning cannot be clearly made out. It seems to record the gift of some land by the mahâjanas of a village for services in the temple of Ajitêśvara. The land gifted included a plot of two *kammas* (poles), near the garden of Bammavve, (daughter) of Kêśavadêvaru. The date is given as Sunday the 13th lunar day of the bright half of Śrâvaṇa in the year Bhâva. The number of years elapsed in the Śaka era is not given.

3

HASSAN TALUK.

Keregâlur plates of the Gaṅga-King Mâdhava II in the possession of Mr. H. K. Mallappa, Economic Superintendent, Hassan.

PLATES 5 Size 10″ × 2½″ *with Elephant seal.*

ಹಾಸನ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಹಾಸನ ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿರುವ ಎಕನಾಮಿಕ್ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಮ॥ ರಾ॥ ಎಚ್. ಕೆ. ಮಲ್ಲಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ.

ಹಲಗೆಗಳು ೫. ಅನೆಯ ಮೊಹರು. ಪ್ರಮಾಣ 10"×2½" ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

I b. 1. ಶ್ರೀಜಿತಂಭಗವತಾ ಗತಘನ ಗಗನಾಭೇನ ಶ್ರೀಮತ್ ಜಾಹ್ನವೇಯ ಕುಲಾಮಲ
2. ವ್ಯೋಮಾವ ಭಾಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಾಡ್ಗೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತ ಮಹಾ ಶಿಲಾಸ್ತಂಭ
3. ಸ್ವಸ್ತಿ ಲಬ್ಧ ಬಲಪರಾಕ್ರಮಃ ಕಾಣ್ವಾಯನ ಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗೊಣಿ
4. ಮಹಾಧಿರಾಜೋ ಭುವೋವಿಭೂತಯೇ ಭವತ್ ತತ್ಪುತ್ರೋನೀತಿ ಶಾಸ್ತ್ರಕುಶಲೋ ದತ್ತಕ
5. ಸೂತ್ರಸ್ಯ ವೃತ್ತೇಃ ಪ್ರಣೇತಾ ಶ್ರಿಮನ್ಮಾಧವ ಮಹಾಧಿ ರಾಜಸ್ತ ದೌರಸಃ ದ್ವಿರದ ತುರಗಾಧಿ ರೋಹಣ

II a. 6. ನಿಪುಣೋ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಃ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ತದಂಗಜಃ
7. ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಸ್ತಂನ್ನನ್ದನಃ ಶ್ರೀಮನ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಸ್ವವಂಶೋಚಿತ ಗುಣ
ಗಣಾ
8. ಲಂಕೃತಸ್ಯ ಸ್ವಭುಜವಲ ವೀರ್ಯವಾಪ್ತ ರಾಜ್ಯೇನ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞಾಗಾಹಿತ ಸಂಸ್ಕಾರೋಪ ಬೃಂಹಿ
9. ತಾತ್ಮಶಕ್ತಿ ಸಮುತ್ಪಾಟಿತಾ ಶೇಷರಿಪುಮ [ಣ್ಡ] ಲೇನ ಸ್ವ ಕಾಲೇಽಪ ಭುಕ್ತವರ್ಗ್ಗತ್ರಯೇಣ ಸತತ ಪರಿಚಾ

II b. 10. ರ್ಯಮಾಣ ದೇವ (ದೇವ) ದ್ವಿಜಗುರುಣಾರ್ಥಿಜನ ವಾಚಿತಾರ್ತ್ಥ ಪ್ರದಾನಕಲ್ಪಪಾದಹೇನ ಅನೇಕ
ಸಮರ ವಿಜಯ
11. ಲಬ್ಧಯಶಸಾ ವಿಜಿತಷಡ್ವರ್ಗೇಣ ಮಂತ್ರಾಚಾರ ದೂತಸನ್ಧಿ ವಿಗ್ರಹ ಸಂಧನೀಯ ವಿಗೃಹ್ಯಾಸನ
12. ಸಂಭೂಯ ಪ್ರಯಾಣ ಪಾರ್ಷ್ಣಿಗ್ರಾಹ ಮಂಡಲ ಯಂತ್ರದುರ್ಗವಿಧಾನ ಜನಪದ
13. ಕೋಶಪೌರಾಮಾತ್ಯ ವಿಭಾಗ ಕುಶಲಾಃ ದೇವಮಾನುಷ [ನ] ಯಾಪನಯ ನಿಪುಣಾಃ

III a. 14. ಪ್ರತ್ಯಕ್ಷಾಪ್ರತ್ಯಕ್ಷದೇವಾಃ ಸದ್ಯೋರೋಪಪ್ರಸಾದಾಃ ಪ್ರಜಾಪತಯಃ ವರ್ಣಾಶ್ರಮಧ
15. ರ್ಮ್ಮಾಣಾಂಪಾಲಯಿತಾರಃ ತಸ್ಮಿನ್‌ಸೇನ್ದ್ರಕ ವಿಷಯೆ ಸಂಗಮಪುರ[ಂ] ಸ್ಥಾಪಯಿತ್ವಾ ಪ್ರಾಸಾದ ಪ್ರಾ
16. ಕಾರ ಬದ್ಧೋದ್ಯೋಗಾನಾಂ ಚತುರ್ದಶಾಷ್ಟಕುಟುಂಬಾನಾಂ ಷಟ್ಕರ್ಮನಿರತಾನಾಂ ವೇದಪಾರಗಾನಾಂ
17. ವೈಶಾಖ ಪೌರ್ಣಮಾಸ್ಯಾಂ ಶಾಲಾಭೋಗೇನ ಅಷ್ಟಸಹಸ್ರವಿಷಯೆ ಕೃಥ್ಘ್ರಬರ್ಹಿಷೀಣ

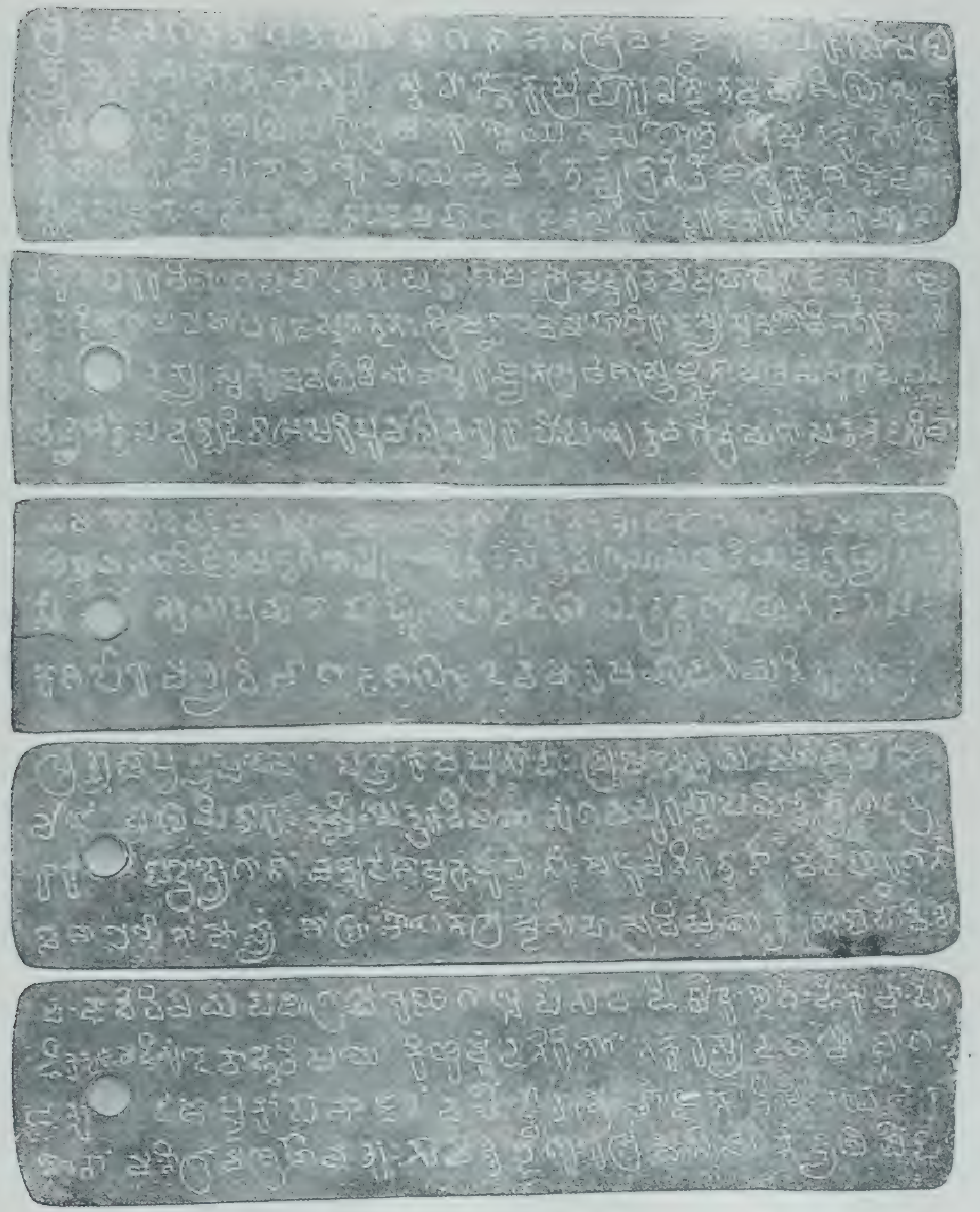
III b. 18. ವಳ್ಳಾವಿ ವಿಷಯ ಪಞ್ಚಾಗ್ರಾಮೆ ಕೆಜ್ಜಗಾಲೂರ್ಪೊಸವಳ್ಳಿ ಮೀದುಣ್ಡವಳ್ಳಿ ಕಾಚಾಪ್ಪ
19. ಳ್ಳಿ ಕಾತುಳ್ಳಮಳಿಯುಂ ದೇವಾಳ್ಗ್ಗ ವಿಷಯೆ ಕಿಱುಮುಂಡ ನೀರಿಣಾಂ ನಕರಸ್ಯ ದಶವೋಭಾಗಃ
20. ಚತುರ್ದಶಾಷ್ಟಕಾಂಸಭಾಜನಂ ವಲೀಂದ್ವಾತಾಮ್ರಭಾಜನಂ ವಿಷ್ಣುಃ ಸರ್ವಾಭರ
21. ಣಾನಾಂ ಮಣಿಗ್ರಾಮಶ್ರೇಣಿ ಚತುಃಸಾಮನ್ತಟೆಗುರೆ ಅಮಣಿಯ ನಂದ್ಯಾಲ ಸೀಂಬಾ

IV a. 22. ಲದೇಶಪ್ರಕೃತ್ಯಾಧ್ಯಕ್ಷಾಣಾಂ ಚಾತುರ್ವೇದ್ಯಾ ಸ್ತಪಾನೀಯಂಕಾಶ್ಯಪಾತ್ರೇಯ ಗೌತಮಭಾ
23. ರದ್ವಾಜಸಗೋತ್ರಾಣಾಂ ಋಗ್ಯಜುರ್ವೇದಪಾರಕಾನಾಂ ಭವಸ್ವಾಮಿನಾಂ ನಾಗದೇವ ವಿ
24. ಷ್ಣುನಾಮಧೇಯಾನಾಂ ಯಜನಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿ
25. ಗೃಹೈಶ್ಚಷಡ್ಭಿಃ ಕರ್ಮಭಿರಭಿರತಾ ದೇವಬ್ರಹ್ಮ ಪಿತೃಬಲಿಯಜ್ಞಮನುಷ್ಯೇಷು ಯ

IV b. 26. ಜ್ಞೇಷು ಪ್ರವೃತ್ತಾಃ ಹವ್ಯಗವ್ಯಾಪ್ಯಾಯನ ಕುಶಲಾಃ ಸ್ವಾಹಾಕಾರಸ್ವಧಾಕಾರ ವ್ಯಾಪಾ
27. ರಾಃ ಮಂತ್ರ ಪವಿತ್ರಪೂತವಾಕ್ಯಾಃ ವಷಟ್ಕಾರ ಪ್ರಯೋಗಜ್ಞಾಃ ಶಾಲಾಭೋಗಾನುಷ್ಠಾ [ನಾ]
28. ನಾಂ ತುವಿಯಲ್ಯ್ರಷ್ಠಿ ಸರ್ವಾಧ್ಯಕ್ಷಾಣಾಂ ಸರ್ವಪರಿಹಾರದತ್ತಂ ಯೋಭಿರಕ್ಷಿತಾ
29. ಉಕ್ತಞ್ಚಮನುನಾ

V a. 30. ಬಹುಭಿಃರ್ವಸುಧಾಭುಕ್ತ್ವಾರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿಃ ತಸ್ಯ ತಸ್ಯತದಾಫಲಂ
31. ಅದ್ಭಿರ್ದತ್ತಂ ತ್ರಿಭಿರ್ಭುಕ್ತಂ ಸಭ್ಯಶ್ಚ ಪರಿಪಾಲನಂ ಏತಾನಿ ನುವರ್ತನ್ತೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿಚ॥
32. ಸ್ವನ್ದಾತುಂಸುಮಹತ್ಯಕ್ಯಂ ದುಃಖ ಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನ[ಂ]ವಾಪಾಲನಂ ವೇತಿ ದಾನಾತ್ಶ್ರೇಯೋನು
ಪಾಲನಂ

KEREGALUR PLATES OF MADHAVA II GANGA-


Ib
IIa
IIb
IIIa
IIIb
2
4
6
8
10
12
14
16
18
20

(p. 113, No. 3.)

V b. 33. ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ ಯೋಹರೇತಿವಸುನ್ಧರಾ ಷಷ್ಟಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ನರಕಂ ಪ್ರತಿಪದ್ಯತೆ ॥ ಶ್ರೀ ॥
34. ಶ್ರೀ ಕೊಡಲರಾ ನಾಗಂಣನಾಕ್ಕೃತ ಮಿದಂ ॥ ಶ್ರೀ ॥

Transliteration.

I a.

1. śrî jitam bhagavatâ gata-ghana-gaganâbhêna śrîmat Jâhnavêya-kulâmala-
2. vyômâvabhâsana-bhâskaraḥ svakhâḍgaika-prahâra-khaṇḍita-mahâ-śilâ-stambha
3. svasti labdha-bala-parâkramaḥ Kâṇvâyanasa-gôtraḥ śrîmat Koṃgoṇi-
4. mahâdhirâjô bhuvô vibhûtayê bhavat tat-putrô Nîtiśâstra-kuśalô Dattaka-
5. sûtrasya vṛittêḥ praṇêtâ śrîman Mâdhava-mahâdhirâjas tad-aurasaḥ dvirada-turagâdhirôhaṇa-

II a.

6. nipuṇô dhanurabhiyôga-saṃpâdita-saṃpad-viśêshaḥ śrîmadd Harivarma-mahâdhirajas tad-aṅgajaḥ
7. śrîmad Vishṇu-gôpa-mahâdhirâjas tan-nandanaḥ śrîman Mâdhava-mahâdhirâjasya sva-vamśôchita-guṇa-gaṇâ-
8. laṅkṛitasya svabhuja-vala[1]-vîryavâpta[2]-râjyêna Artha-śâstra-jnâgâhita-saṃskârôpabṛihṃi-
9. tâtma-śakti-samutpâṭitâśêsha-ripuma[ṇḍa]lêna sva-kâlôpabhukta-vargga-trayêṇa satata-parichâ-

II b.

10. ryamâṇa-dêva-(dêva)-dvija-guruṇâ' rthijana-vâchitârttha-pradâna-Kalpa-pâdapêna anêka-samara-vijaya-
11. labdha-yaśasâ vijita-shaḍ-vargêṇa mantrâchâra-dûta-sandhi-vigraha-sandhanîya-vigṛihyâsana
12. sambhûya-prayâṇa pâ [r] shṇi-grâha-maṇḍala-yantra-durga-vidhâna jana-pada-
13. kôśa-paurâmâtya-vibhâga-kuśalâḥ dêva-mânusha[na] yâpanaya-nipuṇâḥ

III a.

14. pratyakshâ-pratyaksha-dêvâḥ sadyô-rôsha-prasâdâḥ prajâpatayaḥ varṇâ-śrama-dha-
15. rmmâṇâṃ pâlayitâraḥ tasmin Śêndraka-vishayê Saṅgamapura [ṃ] sthâ-payitvâ prâsâda-prâ-
16. kâra-baddhôdyôgânâṃ chaturdaśâshṭa-kuṭuṃbânâṃ shaṭkarma-niratânâṃ vêda-pâragânâṃ
17. Vaiśâkha-paurṇamâsyâṃ śâlâbhôgena ashṭa-sahasra-vishaye kṛichchhra-barhishîṇa-

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[1] Read bala. [2] Read vîryâvâpta

III b.

18. Vaḷḷâvi-vishaya-pañcha-grâmê Keṟegâlûr Posavaḷḷi Mîduṇḍavaḷḷi Kâchâppa-
19. ḷḷi Kâtuḷḷamaḷiyum Dêvâḷge-vishayê Kiṟumuṇḍa-nîriṇâm nakarasya daśamô bhâgaḥ
20. chaturdaśâshṭa-kâṃsabhâjanam valîm dvau tâmra-bhâjanam Vishṇuḥ sarvâbhara-
21. ṇânâm Maṇigrâma- śrêṇi-chatuḥ-sâmanta-Ṭegure-Amaṇiya-Nandyâla-Sîmbâ-

IV a.

22. la-dêsa-prakṛityâdhyakshâṇâm châturvêdyâ sta-pânîyam Kâśyap Âtrêya Gautama Bhâ-
23. radvâjasagôtrâṇâm Ṛig-yajurvêda-parakânâm [1] Bhavasvâminâm Nâgadêva-Vi-
24. shṇu-nâmadhêyânâm yâjana-yajana-adhyayana-adhyâpana-dâna-prati-
25. grahaiś cha shaḍbhiḥ karmabhir abhiratâ dêva-brahma-piṭri-bali-yajña-manushyêshu ya-

IV b.

26. jñêshu pravṛittâḥ havya-gavyâpyâyana-kuśalâḥ svâhâkâra-svadhâkâra-vyâpâ-
27. râḥ mantra-pavitra-pûta-vâkyâḥ vashaṭkâra-prayôgajnâḥ śâlâ-bhôgânushṭhâ-[nâ]-
28. nâm Tuviyalśrashṭhi-sarvâdhyakshâṇâm sarva-parihâra-dattaṃ yôbhirakshitâ
29. uktaṃ cha Manunâ

V a.

30. bahubhir vasudhâ bhuktvâ [2] râjabhiḥ Sagarâdibhiḥ yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalaṃ
31. adbhir dattaṃ tribhir bhuktaṃ sabhyaścha [3] paripâlanaṃ êtâni na nivartantê pûrva-râja-kṛitâni cha
32. svaṃ dâtuṃ sumahat śakyaṃ duḥkham anyasya pâlanaṃ dâna [ṃ] vâ pâlanâṃ vêti dânât śrêyônupâlanaṃ
33. sva-dattaṃ [4] para dattaṃ [5] vâ yô harêti vasundharâ [m] shashṭiṃ varsha-sahasrâṇi narakaṃ pratipadyate
34. Kôḍalarâ Nâgamṇanâ [6] kṛitam idaṃ

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[1] Read pâragânâm.

[2] Read bhuktâ.

[3] Read sadbhiś cha.

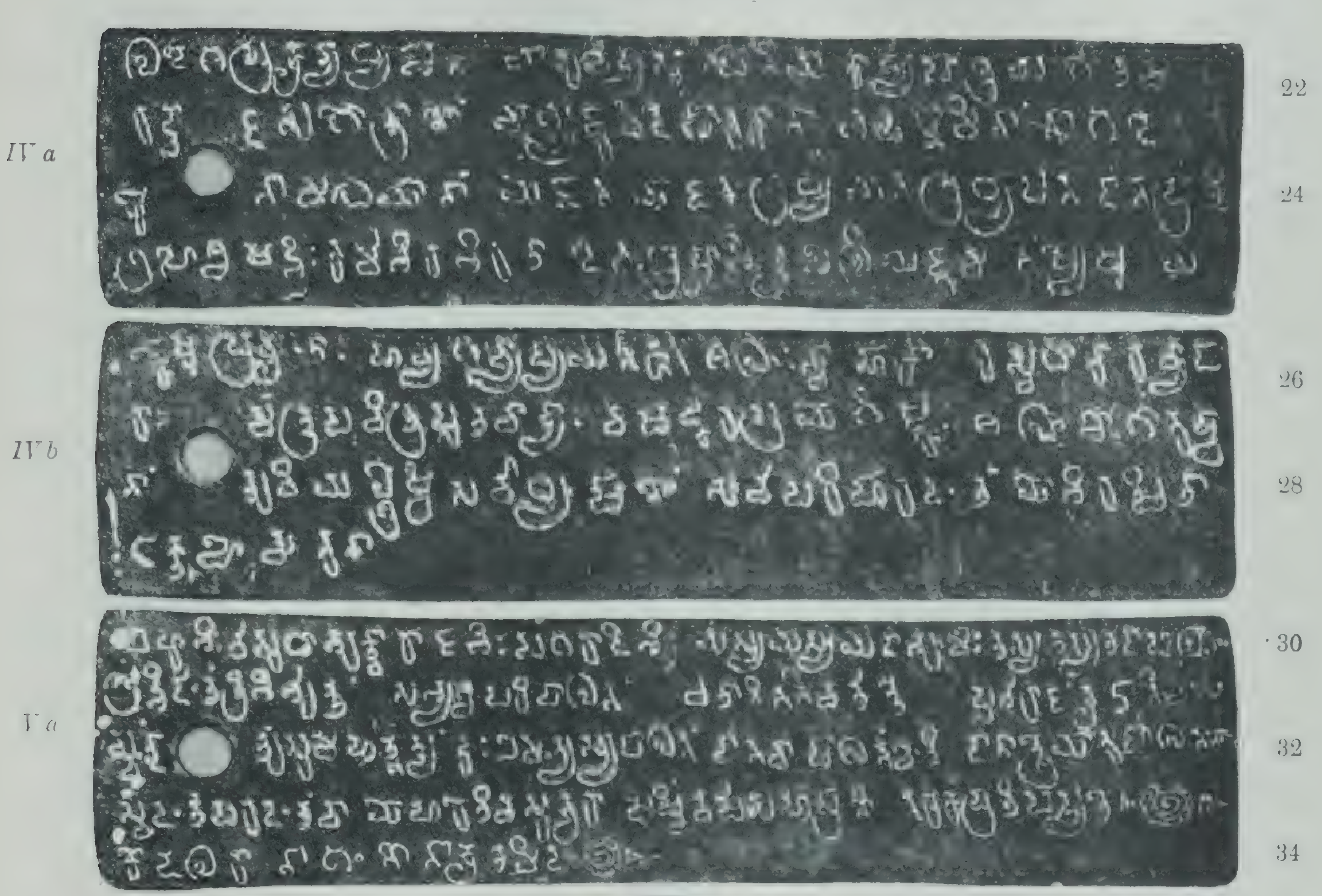
[4] Read dattâm.

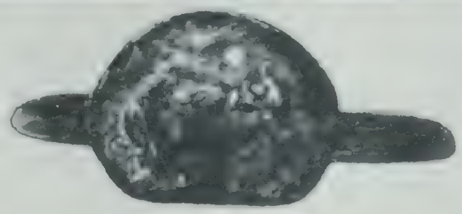
[5] Read dattâm.

[6] Read Nâgaṇṇêna.

PLATE XXII.

KEREGALUR PLATES OF MADHAVA II GANGA—*contd.*


IV a
IV b
V a
22
24
26
28
30
32
34



(p. 113, No. 3.)

III b.

18. Vaḷḷâvi-vishaya-pañcha-grâmê Keṟegâlûr Posavaḷḷi Mîduṇḍavaḷḷi Kâchâppa-
19. ḷḷi Kâtuḷḷamaḷiyum Dêvâḷge-vishayê Kiṟumuṇḍa-nîriṇâm nakarasya daśamô bhâgaḥ
20. chaturdaśâshṭa-kâṃsabhâjanam valîm dvau tâmra-bhâjanam Vishṇuḥ sarvâbhara-
21. ṇânâm Maṇigrâma- śrêṇi-chatuḥ-sâmanta-Ṭegure-Amaṇiya-Nandyâla-Sîmbâ-

IV a.

22. la-dêsa-prakṛityâdhyakshâṇâm châturvêdyâ sta-pânîyam Kâśyap Âtrêya Gautama Bhâ-
23. radvâjasagôtrâṇâm Ṛig-yajurvêda-parakânâm [1] Bhavasvâminâm Nâga-dêva-Vi-
24. shṇu-nâmadhêyânâm yâjana-yajana-adhyayana-adhyâpana-dâna-prati-
25. grahaiś cha shaḍbhiḥ karmabhir abhiratâ dêva-brahma-piṭri-bali-yajña-manushyêshu ya-

IV b.

26. jñêshu pravṛittâḥ havya-gavyâpyâyana-kuśalâḥ svâhâkâra-svadhâkâra-vyâpâ-
27. râḥ mantra-pavitra-pûta-vâkyâḥ vashaṭkâra-prayôgajnâḥ śâlâ-bhôgânushṭhâ-[nâ]-
28. nâm Tuviyalśrashṭhi-sarvâdhyakshâṇâm sarva-parihâra-dattaṃ yôbhirakshitâ
29. uktaṃ cha Manunâ

V a.

30. bahubhir vasudhâ bhuktvâ [2] râjabhiḥ Sagarâdibhiḥ yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalaṃ
31. adbhir dattaṃ tribhir bhuktaṃ sabhyaścha [3] paripâlanaṃ êtâni na nivartantê pûrva-râja-kṛitâni cha
32. svaṃ dâtuṃ sumahat śakyaṃ duḥkham anyasya pâlanaṃ dâna [ṃ] vâ pâlanâṃ vêti dânât śrêyônupâlanaṃ
33. sva-dattaṃ [4] para dattaṃ [5] vâ yô harêti vasundharâ [m] shashṭiṃ varsha-sahasrâṇi narakaṃ pratipadyate
34. Kôḍalarâ Nâgamṇanâ [6] kṛitam idaṃ

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[1] Read pâragânâm.

[2] Read bhuktâ.

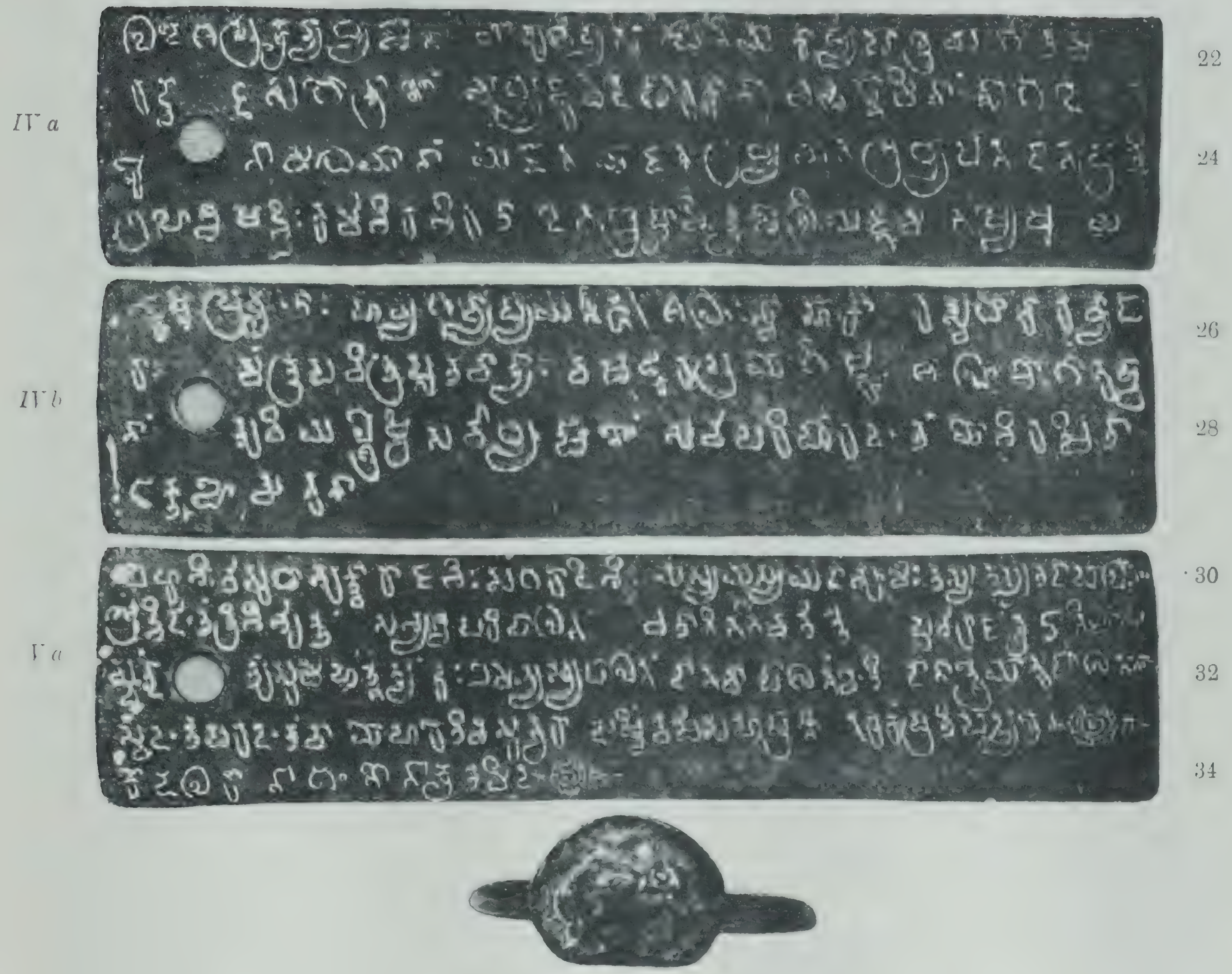
[3] Read sadbhiś cha.

[4] Read dattâm.

[5] Read dattâm.

[6] Read Nâgaṇṇêna.

KEREGALUR PLATES OF MADHAVA II GANGA—*contd.*


IV *a*
22
24
IV *b*
26
28
V *a*
30
32
34

(p. 113, No. 3.)

LL. (1-5). *Translation.*

Good fortune.—Victory to the God (Padmanâbha) resembling the sky free from clouds.

The illustrious Kongoṇi-mahâdhirâja, a sun in illumining the clear firmament of the auspicious Jâhnavêya family, having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, and belonging to the Kâṇvâyana-gôtra, made the earth prosperous.

His son (was) the illustrious Mâdhava-mahâdhirâja, an adept in the science of polity and the author of a commentary on Dattaka's aphorisms.

LL. (6-11).

His son (was) the illustrious Harivarma-mahâdhirâja, skilled in mounting elephants and horses, and possessed of great wealth obtained by the use of his bow.

His son was the illustrious Vishṇugôpa-mahâdhirâja.

His son was the illustrious Mâdhava-mahâdhirâja, adorned with numerous qualities befitting his race, obtainer of his kingdom by his prowess and the might of his arms, uprooter of all the hosts of enemies by his own energy strengthened by his skill (in polity) too deep even for those versed in the Arthaśâstra, enjoyer of the three objects of worldly existence (*dharma*, *artha*, *kâma*), constantly engaged in the service of the gods, Brahmans and elders (*guru*), a Kalpa-tree in granting the desires of the supplicants, obtainer of glory by victory in numerous battles, and conqueror of the six vargas (*kâma*, *krôdha*, *lôbha*, *môha*, *mada*, *and mâtsarya*).

LL. (11-28).

That king Mâdhavavarma established Sangamapura in Sêndraka-vishaya and made, on the full moon day of Vaiśâkha with pouring of water, to be enjoyed as *śâlâbhôga* (gift for the use of a prayer hall or congregation), free from imposts, the gift of the five villages Keṟegâlûr, Posavaḷḷi, Mîduṇḍavaḷḷi, Kâchâppaḷḷi and Kâtuḷḷamaḷi situated in the province of Vaḷḷâvi, filled with subjects engaged in religious penances and sacrifices (*kṛichchhra-barhishîṇa*), a eight-thousand province and also of the right to collect a tithe from the corporation (nakara) of Kirumuṇḍa-nîru in the province of Dêvâḷge. (The king also presented the donees with) 22 bronze vessels, a bull (for carrying things), two copper vessels and (an image)? of Vishṇu and several ornaments.

The donees were 22 families of Brahmans, versed in the six duties (*yajana*, *yâjana*, *adhyayana*, *adhyâpana*, *dâna*, *pratigraha*) and the study of the Vêdas, and employed within the palace enclosure, adepts in counsels and in the determination of the usage to be followed, acting as envoys, advising on making alliances or wars, determining with whom to ally and when to keep quiet after proclaiming war, (vigṛihyâsana), how to march forth to battle in combination with others, and how to attack an enemy in the rear, skilled in the protection of the state (*maṇḍala*), in wielding the implements of war, and in the construction of fortresses, in governing the rural areas (janapada), the treasury and the urban areas, in the supervision of ministers employed; skilled in interpreting the pleasure and displeasure (*nayâpanaya*) of gods and men; who are gods both visible and invisible, quick to resent and quick to be pacified, lords over men, protectors of the duties of the different castes and *âśramas* (stages of life: bachelor, married, hermit and ascetic), chiefs over Maṇigrâma Śrêṇi and chiefs over the citizens of the four subordinate districts of Ṭegure, Amaṇiya, Nandyâla, and Sîmbâla[1] born in Kâśyapa, Âtrêya, Gautama and Bharadvâja-gôtras, deeply versed in Ṛig and Yajur Vêdas, bearing the names Bhavasvâmi, Nâgadêva, and Vishṇu; devoted to the six duties of performing sacrifices, officiating at sacrifices, studying and teaching the Vêdas, making and receiving gifts; engaged in making offerings to the gods, in the study of the śâstras, performance of ancestral ceremonies, offering of food to animals (dogs, crows, etc., *bali-yajña*), and hospitality to men; adepts in sacrifices for gods and manes; engaged in the repetition of the words *svâhâ* and *svadhâ* (in oblations offered to the gods and *pitṛis*); uttering the words purified by the repetition of the sacred formulæ, versed in the use of the syllable *vashaṭ* (in sacrifices), and engaged in congregational services; and lords over the merchants of the Tuviyal group (Tuviyal-śrêshṭhi-sarvâdhyaksha).

Ll. 29-33.

He who protects (this):—It is said by Manu—The earth is enjoyed by many kings beginning with Sagara. To him who is the owner of the land at the time accrues the fruit (of the gift of the land). That which is given away with pourings of water, and which is enjoyed by three (generations) and which is maintained by righteous men and which is given away by former monarchs—these can never be taken away. It is far easier to give away what is one's own but it is very difficult to protect another's gift. Between making a gift and protecting a previous gift, protecting is more meritorious than making the gift. He who takes away the land bestowed by oneself or by others will dwell in hell for sixty-thousand years.

Ll. 34.

This is the work of Nâganna of Koḍalar (Koḍalûr).

Note.

Description.

The grant consists of five plates 10″ × 2″ with a ring 3″ in diameter bearing the seal of an elephant. The plates are written on both sides, except the first and the last. The ring was not cut at the time the plates were received. The surface of the fourth plate is broken in some places but no letters are lost. Five lines of writing are found in the first plate but the other plates have four lines on each surface. Each line contains about 28 letters.

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[1] chatus-sâmanta Ṭegure, etc. might also mean Ṭegure-dêśa, etc., which was divided among four sâmantas.

Paleography.

The grant is engraved in Old Kannaḍa characters. The letters are generally well-formed, though slightly cursive. In some places, as in plate II, they are not deeply cut. The characters seem to belong to the close of the 5th century A. D. and resemble the alphabet of the Penugoṇḍa plates in general with a slight incline to left. The test letters *bha*, *kha*, *ja*, etc., found in the plates (LL 1 and 2 bha, L2 kha, L1 ja) all belong to this period. The anusvâra is indicated by a dot over the letter and the reduplication of consonants is indicated by a dot to the left of the letter, *e.g.*, *stambha* in line 2, *vrittêḥ* in line 5. The mistakes in orthography are not many. It has to be noted that the *upadhmânîya* is written in this record without the *rêpha* which is usual in the grants of several Gaṅga kings.

Language.

The language is Sanskrit throughout and mostly prose except for the imprecatory stanzas in LL 30-33 which are in the Anushṭup metre. Though the language used is generally correct, the frequent change of *vibhakti* or case-ending in the case of epithets qualifying the same substantive causes considerable confusion in meaning. Thus for Mâdhava, son of Vishṇugôpa, we have first the nominative *tan-nandanaḥ* in line 7, next the genitive *gunagaṇdlamkṛitasya* in line 8 and the instrumental—*râjyêna* in line 8 and also in LL. 9, 10 and 11. Similarly we have the nominative plural used for several epithets qualifying *prajâpatayaḥ* in LL. 11-15. But in line 16 we find the genitive plural used for *prâsâda-prâkâra-baddhô-dyôgânâm chaturdaśâshṭa-kuṭumbinâm.* Whether these words refer to *prajâpatayaḥ* in line 14 or to a separate set of people cannot be determined. Similarly the genitive plural is used in LL. 21-24 while the nominative plural is used in LL. 25-27 to denote probably the same persons. The phrases Kâtuḷḷamaḷiyum in line 19 and Kôḍalarâ in L. 34 have case endings in Kannaḍa. This is probably due to their being proper names denoting certain villages.

Maker of the grant.

The grant is stated to have been made by Kôḍalarâ Nâgaṇṇa. Whether Nâgaṇṇa was the composer or the engraver of the grant is doubtful. Perhaps he belonged to the family or tribe of Koḍalar: or Koḍalarâ may be a mistake for Kûḍalûra, meaning the village Kûḍalûr. In the latter case *Sangamapura* in L. 15 is the Sanskrit equivalent of the name *Kûḍalûr*.

Purpose of the inscription.

The record registers the creation of a new town called Sangamapura by the Gaṅga king Mâdhava, son of Vishṇugôpa, in Sêndraka-vishaya and the gift by him of five villages Keṟegâlûr, etc., situated in Vaḷḷâvi-vishaya, a eight-thousand province and also of the right to receive a tithe of the income of merchants in Kirumunḍanîru (?). The donees were twenty-two families of Brahmans who were employed probably as ministers to give advice and work for the king chiefly in matters connected with the defence of the country and foreign policy. They were well-versed in the Vedic studies and Vedic ritual. They belonged to Kâśyapa, Âtrêya, Gautama and Bhâradvâja-gôtras. Only three names are given for the donees, Bhavasvâmi, Nâgadêva and Vishṇu. These were the more prominent of the donees. The donees seem to have been presented also with certain utensils of bronze for domestic use and a bullock for carrying purposes and an image of Vishṇu. But the meaning of this line is not quite free from doubt.[1] We have also certain epithets, such as heads of the Maṇigrâma-śreni and the inhabitants (?) of Ṭegure, Amaṇiya, Nandyâla and Simbâla districts in LL. 21-22. Whether these apply to the donees as seems to be evident from the context or whether these merely indicate the witnesses to the grant as is found in some records, the word *samaksham* being omitted after *châturvêdya* in L. 22 in the present record, cannot be determined (M. A. R. 1924, PP. 69, 71). The epithet *Tuviyal-śrêshṭhi-sarvâdhyakshâṇâm* (L. 28) may also relate to the witnesses. A merchant of the Tuviyal-gôtra is referred to in the Bannahaḷḷi plates (E. C. V. Belur 121).

Geographical.

Sêndraka-vishaya containing the villages granted is identified with the north-west of the Mysore State roughly corresponding to the Nâgarkhaṇḍa of later times (E. C. V. Intr. P. 3; M. A. R. 1929, P. 55). It is also referred to in the Bennur plates (E. C. V. Belur, 245) of the Kadamba King Vijaya-Śiva-Kṛishṇavarma and the Tagare plates of the Gaṅga king Polavîra (M. A. R. 1918, P. 41). In the latter record it is associated with Vaḷḷâvi-dêśa as in the present grant. Vaḷḷâvi-dêśa which is also referred to in the Bannahaḷḷi plates of the Kadamba King Kṛishṇavarma (E. C. V. Belur 121) is identified with Baḷḷâvi-seventy in the Honnali Taluk, Shimoga District (E. C. V. Intr. P. III). Baḷḷâvi is also the name of a village in Tumkur Taluk, but the former is more probably the place named here. The villages granted, namely, Keṟegâlûr, Posavaḷḷi, etc., cannot be identified. Dêvâḷge province is evidently the Dêvaḷige-nâḍ of later times and includes parts of Bêlûr and Chickmagalur Taluks.

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[1] It is possible that the words used for the donations here might indicate taxes such as $^1/_{14}$ and $\frac{1}{8}$ on bronze vessels and *vali* and Vishṇu (coins with the image of bull and Vishṇu) paid on copper utensils and jewellery manufactured or sold.

Of the villages Ṭegure, Amaṇiya, Nandyâla and Simbâla referred to in L. 21, the first, third and fourth are met with in the Kodanjeruvu grant of the Gaṅga king Avinîta found in Siḍlaghaṭṭa Taluk, Kôlâr District. The villages are associated with the province of Sêndraka (M. A. R. 1924, P. 69). The same villages are also referred to in the Nallâla grant of the Gaṅga king Durvinîta found in the same village in the Siḍlaghaṭṭa Taluk (M. A. R. 1924, P. 71).

Sangamapura, too, cannot be definitely identified. Kûḍli at the confluence of the Tungâ and Bhadrâ in Shimoga Taluk, Kûḍlûr in Chamarajanagar Taluk where the Honnuhoḷe receives a tributary, Harihar where the Tungabhadra receives Haridrâvati, etc., might each be called Sangamapura, (a town of confluence) but they are not so called in the inscriptions. If Ṭegure of this grant is to be identified with the village Tagare in Bêlûr Taluk, then the Kiru-Kûḍalûr of the Tagare grant might be considered to be the same as Sangamapura of our grant. There is a Kûḍalur near Belur where two minor streams meet. Three villages Kâchihaḷḷi, Hosahaḷḷi and Kaḍumanahaḷḷi are shown in the village list of Belur Taluk. These villages probably are the same as Kâchâppalli, Posavaḷḷi and Kâtuḷḷamaḷi of our present record. But Vaḷḷâvi-vishaya comprising Honnali Taluk is far off, unless as stated in the record it was a 8,000 province extending to parts of Bêlûr Taluk.

History.

The inscription records a grant made by the Gaṅga king Mâdhava, son of Vishṇugôpa. The predecessors of these kings, namely, Koṅgoṇimahâdhirâja, his son Mâdhava, his son Harivarma whose son was Vishṇugôpa are all given the usual epithets qualifying them and met with in inscriptions.

It is now well known that the evidence of the copper plates on Gaṅga genealogy is conflicting. Prof. Jouveau Dubreuil in his Ancient History of the Dekhan (p. 104ff) reviewed the evidence and suggested that there were two dynasties of the early Gaṅgas, namely, the Gaṅgas of Talkâḍ and the Gaṅgas of Paruvi. According to him the latter issued the Penugoṇḍa plates. He went further and thought that Kṛishṇavarma Gaṅga of the Beṇḍiganahaḷḷi plates (Mysore Arch. Report 1914-15, Plate XVIII) was the son of Mâdhavavarma of the Paruvi branch. Mr. R. Narasimhachar, while editing the Kûḍlur plates of Mârasimha, thought the suggestion ingeneous but did not accept it (Mysore Archæological Report 1921, p. 29). There can be little doubt that the genealogy as given in the Kûḍlur plates of Mârasimha is also correct. In 1924 while editing the Chukuṭṭur plates of Simhavarma Gaṅga, Dr. Shama Sastry agreed that the dynasty of the Penugoṇḍa plates was different from that of the Kodanjeruvu plates, the latter's genealogy being identical with the earlier part of that given in the Kûḍlur plates of Mârasimha. To these two branches he added a third as mentioned in the Chukuṭṭur plates. (M. A. R. 1924, p. 17.)

Since in the present report three important records of the western Gaṅgas are published (Nos. 3, 36 and 88), each with a different genealogy, the subject may be further reviewed here. Though some of the alleged records of the Gaṅgas are definitely spurious, there could be no doubt about the genuineness of a large number of them like (1) the Kûḍlur plates of Mârasimha which are supported by the Keregâlur plates of Madhava II (No. 3 of this report); (2) the Penugoṇḍa plates which are supported by the Kûḍlur plates of Mâdhavavarma (No. 88 of this report); and (3) the Chukuṭṭur plates of Simhavarma (Mysore Archæological Report 1924, No. 81) which support the Beṇḍiganahaḷḷi plates (Mysore Archæological Report 1914-15, plate XVIII). All the three genealogies may be accepted. The problem now is to reconcile them.

There are three theories possible according as we conclude that only one dynasty existed or two or three.

If the dynasty was only one, then the first six rulers would be as follows:—

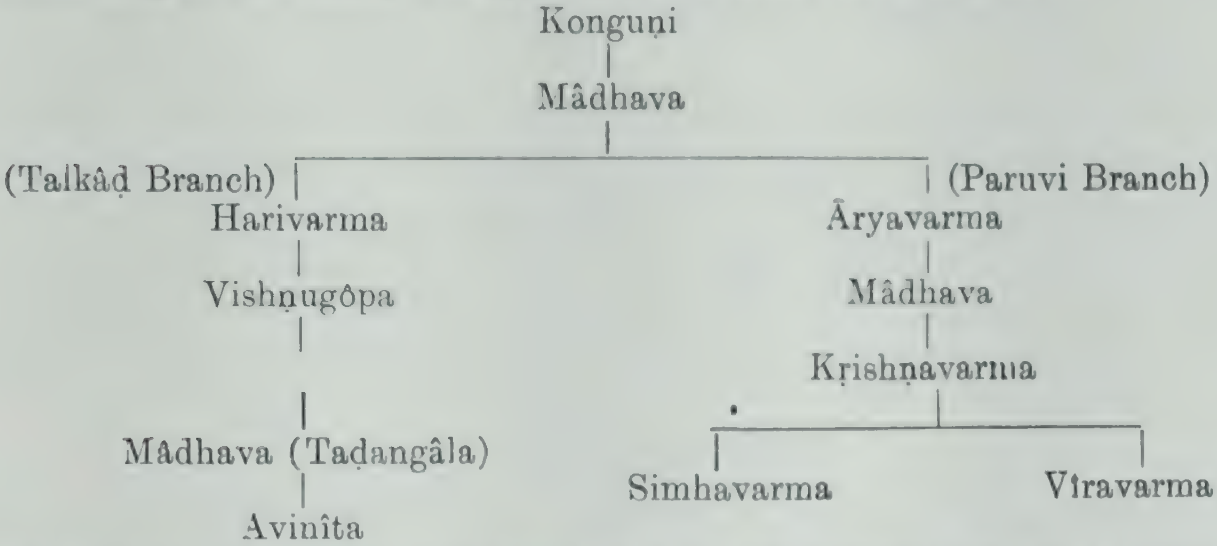
Konguṇi
|
Mâdhava
|
Āryavarma *alias* Harivarma *alias* Kṛishṇavarma
|
Mâdhava *alias* Vishṇugôpa *alias* Simhavarma — Vîravarma
|
Mâdhava (Taḍangâla)
|
Avinîta.

This theory is weak since (1) it is assumed that single persons bore a variety of highly differentiated names, (2) Vîravarman is mentioned only in one of the records and (3) the Pallava overlordship is acknowledged in two only of a large number of inscriptions.

The second theory would be that the dynasty of the Penugoṇḍa plates is different from that of the Keregâlur plates. To the former, which we shall call with Dubreuil the 'Paruvi dynasty,' belonged Mâdhavavarma of the Penugoṇḍa and Kûḍlur plates (No. 88). He ruled over at least the Paruvi and Marukara-vishayas consisting of the Tumkur and Anantapur districts. His father was Âryavarma or Ayyavarma who was the son of Mâdhava I, the author of a commentary on Dattaka-sûtras and the common ancestor of both the Gaṅga branches.

Simhavarma of the Chukuṭṭur plates states that his father Kṛishṇavarma who ruled over Kaivâra-vishaya in the Kolar District was the son of Mâdhavavarma whose father was Konguṇivarma. The Beṇḍiganahaḷḷi plates appear t refer to the same Mâdhava and Kṛishṇavarma. It is not known whether Âryavarma had also the name Konguṇivarma after his grandfather. If he had, Kṛishṇavarma would be Paruvi Mâdhava's son. If he did not, he would be one of the three sons of Mâdhava I, each of whom would appear to have been at the head of a kingdom after their father's death. The main difficulty about the latter position would be that while the Tumkur and Anantapur Districts were subordinate to the Pallavas, the Kaivâra Vishaya in the Kolar District would be independent, according to the Chukuṭṭur and Bendiganahaḷḷi plates which are silent about the Pallava connection. This dynasty does not acknowledge the overlordship of the Pallavas and was probably a third branch ruling independently. If Kṛishṇavarma was a son of Paruvi Mâdhava, he may be taken to have become independent of Pallava suzerainty after his father's death. In that case the Paruvi dynasty would consist of Âryavarma, his son Mâdhava (both of whom were vassals of the Pallavas), Kṛishṇavarma and his sons Simhavarma and Yuvarâja Vira Varma who were free from the Pallava yoke. The territory held by this Paruvi dynasty may have consisted of the Paruvi, Marukara and Kaivâra Vishayas forming a solid area of about three districts, namely, Anantapur, Tumkur and Kolar.

According to this theory the dynastic table would be as follows:--



The weakness of this theory would be that two assumptions would have to be made: (1) that Kṛishṇavarma became independent of the Pallava yoke, though his father and grandfather were crowned by the Pallava overlords; and (2) that the reigns of four generations of the Paruvi Branch were equivalent in length to two of the Talkad Branch, namely, those of Harivarma and Vishṇugôpa, since the empire appears to have become reunited under Taḍangâla Mâdhava who held sway over the Tumkur and Kolar Districts also (E. C. X Mb. 263).

The third view would be that there were in all three distinct branches of the Gaṅgas. The dynasty, mentioned in the Keregâlur and Mârasimha plates, which was perhaps the main branch was descended from Konguṇivarma and

Mâdhava I, through Harivarma whose son was Vishṇugôpa. Vishṇugopa's son was Taḍangâla Mâdhava or Mâdhava II who granted the Keregâlur plates and who was the father of Avinîta. This Avinîta of the Talkâḍ branch appears to have acquired possession of the Paruvi area. It is also possible that the Gaṅga Empire was divided after the death of Mâdhava I, perhaps owing to a disputed succession between his sons Harivarma, Kṛishṇavarma and Âryavarma, who got respectively Talkâḍ, Kaivâra and Paruvi. The Pallava Emperor Simhavarma probably intervened on behalf of Âryavarma and crowned him. The separation of the kingdoms appears to have existed for two or four generations between 400 and 500 A. D. However it was the Talkâḍ dynasty which ultimately won the mastery. This theory has also its weak points.

To the information gathered from the plates discussed above, we may add the facts about the succeeding generations as supported by what is gathered from the Gañjâm plates and the newly discovered Dêvarahaḷḷi stone inscription of Śivamâra. (For the genealogy of the main dynasty see notes on No. 36 below.)

Date.

The present record mentions no year but names only the full moon day of Vaiśâkha. Thus the date cannot be determined with any approach even to approximation.

But on the basis of the above discussion it may be stated that Mâdhava II (Taḍangâla), the author of the present grant reigned just before his son Avinîta and was a contemporary of the last Paruvi Gaṅga ruler. If the latter was Mâdhava, the author of the Penugoṇḍa plates (C. 475 A. D.), the Keregâlur plates may be assigned to about the same date. But if the last of the Paruvi rulers was Simhavarma, grandson of the abovenamed king, then these plates may be assigned to about 500 A.D.

Other Particulars.

The various terms *sandhi-vigraha*, *vigṛihyâsana*, etc., found in LL 11-13 are met with in Kauṭilya's Arthaśâstra. That several families of Brahmans were employed to help the king in his foreign policy and defence of the country, at the same time preserving their Vedic learning and religious duties, and that they were rewarded with grants of land and the right to collect certain taxes on merchandise in certain places would be interesting for a study of the social history of the period [cf. Kautilya's Arthaśâstra Bk. I, ch. 9; Bk. II, ch. 22].

4.

KADUR DISTRICT.

CHIKMAGALUR TALUK.

On a set of copper plates of the Vijayanagar King Narasimha dated Ś. 1326 in the possession of Gôpâlakṛishṇa Bhaṭṭa in the village Ambaḷe in the hobaḷi of Chikmagalur.

Size 13″×6″.

Two plates with ring: Dêvanâgari characters and Sanskrit Language.

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಂಬಳೆ ಗ್ರಾಮದಲ್ಲಿ ಗೋಪಾಲಕೃಷ್ಣಭಟ್ಟರ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (೨ ಹಲಗೆಗಳು ಉಂಗರ ಮಾತ್ರ)

ದೇವನಾಗರಾಕ್ಷರ

I B. 1. ಓಂನಮೋ ನಾರಾಯಣಾಯ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
2 ಚಾಮರಚಾರವೇ ॥ ತ್ರೈರೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸಂಭಾ
3. ಯಶಂಭವೇ ॥ ಸತ್ಯೈಕವ್ರತಪಾಲನೋಗುಣನಿಧಿಃ ಶ್ರೀಮಾ
4. ನ್ ತೃತೀಯಾರ್ಯವಾನ್ ಪಂಚಾಮ್ನಾಯಪರಃ ಷಡತಪಃ ದೃಢ
5. ಸತಾ [೦] ಗಸರ್ವಂಸಹ ॥ ಅಷ್ಟವ್ಯಕ್ತಿ ಕಲಾಧರೋ ನವನಿ
6. ಧಿಃ ಪುಷ್ಯದ್ಯಶಃ ಮತ್ಯಯಃ ಶ್ರೀಮಾನ್ ರಂಗಮಹೀಪತಿ
7. ರ್ವಿಜಯತೇ ಧರ್ಮಾ ಗ್ರಣೀ ಶ್ರೀ ಗುಣೀ ತಸ್ಯಶ್ರೀರಂಗರಾಜ
8. ಸ್ಯ ಪತ್ನೀತಿಂಮಾಂಬಿಕಾ ಬಭೌ ತಸ್ಯಾಂ ಸಂಜನಯಾಮಾಸ
9. ಶ್ರೀನೃಸಿಂಹ್ವಾಖ್ಯ ಧೂಭುಜಂ ಸಪ್ರಾಪ್ತ ಯೌವನೋರಾಜ ನೃ
10. ತಿಂಹ್ವ ತಿಲಕಸ್ವಯಂ ಶ್ರೀರಂಗತಿಲಕಂತಾತಂ ತೋಷಯಾ
11. ಮಾಸಚೇಷ್ಟಿತೈಃ ಅರೋಕ್ಯತನಯಂ ರಾಜಾ ರತ್ನಸಿಂ
12. ಹ್ವಾಸನೇ ತದಾ ಅಭಿಷಿಚ್ಯ ಸಮ್ಯದ್ಧಾರ್ಥಃ ಸಾಮ್ರಾ
13. ಜ್ಯೈಶ್ಚಕ್ರವರ್ತಿನಂ ಸಪತ್ನೀಕೋ ಯಯೌ ತೂರ್ಣಂ ವಾನಪ್ರ
14. ಸ್ಥಾಶ್ರಮಂ ತದಾ ತತೋ ನೃಸಿಂಹ್ವನೃಪತಿಃ ಜಿತ್ವಾಸ
15. ರ್ವದಿಗಂತರಂ ಸಸ್ಸೈನ್ಯಃ ಪ್ರವಿವೇಶಾಸೌ ಚಂದ್ರದ್ರೋಣ ಮ
16. ಹೀಧರಂ ತತ್ರತ್ಯ ಬದರೀನಾಮ್ನ್ಯಾಃ ನದ್ಯಾಸ್ತೀರೇ ಸು
17. ವಿಸ್ತರಾಂ ವೇಲಾಪುರೀಂ ಪುರಃಪ್ರಾಪ್ಯ ದುಷ್ಟ್ವಾ ಶ್ರೀಕಶವಂ
18. ಹರಿಂ ತುಲಾಧಾರಂ ತತ್ರಕೃತ್ವಾ ಬ್ರಾಹ್ಮ [ಣೇ] ಭ್ಯೋದದೌ ಬ
19. ಹು ತಸ್ಮಿನ್‌ದೇಶೇ ದ್ವಿಜಂ ದೃಷ್ಟ್ವಾವೇದಶಾಸ್ತ್ರಾರ್ಥ ಪಾ

20. ರಗಂ ಸಂತುಷ್ಟಹೃದಯೋರಾಜಾ ವೇಲಾಪುರ್ಯಾಉದಗ್ದಿ
21. ಶಿ ಕ್ರೋಶದ್ವಯ ಮಿತೇದೇಶೇ ಸುಖಸಂ ವಾಸನೋಚಿ
22. ತೇ ದೇವಳಾಭಿದಸೀಮಾಯಾಃ ಭೂಷಣಂಜನತೋಪ
23. ಣಂ ಸೋಮಶೆಟ್ಟೀಪಲ್ಲರಿತಿಪ್ರಥಿತಂಗ್ರಾಮ ಮು
24. ತ್ತಮಂ ಶ್ರೀವೆಂಕಟಪುರಂ ಚೇತಿ ಕೃತ್ವಾ ನಾಮ ಸುಧಾರ್ಮಿ
II A 25. ಕಃ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯೋಪೇತಾಭ್ಯುದಯೇ ಶಾಲಿವಾ
26. ಹನೇ ನಘನ್ಯೆತ್ರಾಗ್ನಿಚಂದ್ರಾಂಕೇ ವತ್ಸರೇತಾರಣೇಶುಭೇ ಶ್ರಾ
27. ವಣೇಮಾಸಿಪೌರ್ಣಮ್ಯಾಂ ಸೋಮವಾರೇ ಮಹೀಪತಿಃ ಸ್ಥಾಪ್ಯ
28. ಸೋಮೇಶ್ವರಂ ಲಿಂಗಂ ಕೇಶವಂ ವೇಂಕಟಾಪುರೇ ಏಕಭೋಗ್ಯಂ ತತಃ
29. ಕೃತ್ವಾಪುತ್ರ ಶ್ರೀರಂಗಭೂಪತೇಃ ಪೌತ್ರಸ್ತಿರುಮಲ ರಾಯ
30. ಸ್ಯ ಶ್ರೀನೃಸಿಂಹ್ವಮಹೀಪತಿಃ ಆತ್ರೇಯಗೋತ್ರೇಚೋತ್ಪನ್ನಃ
31. ಆಶ್ವಲಾಯನ ಶಾಖಯಾ ಆಪಸ್ತಂಬಾಖ್ಯಶಾಖಾ
32. ಯಾಂ ಲೋಹಿತಾಭಿಧಗೋತ್ರಕೇ ನಷ್ತ್ರೇ ಕೇಶವಭಟ್ಟಸ್ಯ
33. ಸುತಾಯ ಶಿವಯಜ್ವನಃ ಶ್ರೀಕಂಠವಾಜಪೇಯಾಯ ಸಾ
34. ಗ್ನಿಹೋತ್ರಕುಟುಂಬಿನೇ ಗ್ರಾಮಮೇನ ಮದಾದ್ಧೀರಃ ಶ್ರೀನೃಸಿಂ
35. ಹ್ವಾಖ್ಯಭೂಪತಿಃ ದೇಟಗೇರೆಪುರಂ ಪ್ರಾಚ್ಯಾಂ ಮುತ್ತುಗಂನ್ನಂಚ
36. ದಕ್ಷಿಣೇ ಪಶ್ಚಿಮೇ ಶೆಟ್ಟಿಹಳ್ಳೀತಿ ಹಾಂನಪಲ್ಲೀ ತದು
37. ತ್ತರೇ ಏವಂಚೈವ ಚತುರ್ದಿಕ್ಷು ಪ್ರಥಿತೇ ಭೂಪ್ರದೇಶಿಕೇ ನಿ
38. ಧಿನಿಕ್ಷೇಪಪಾಷಾಣ ತರುಗುಲ್ಮಾದಿಸಂಯುತೇ ಅ
39. ಕ್ಷಿಣ್ಯಾಗಾಮಿ ತತ್ಪೂರ್ವಸಿದ್ಧಸಾಧ್ಯಾಷ್ಟಸಾಧನ್ಯೈಃ
40. ದತ್ವಾ ಗ್ರಾಮಮಂ ಬ್ರಾಂಹ್ಮಣಾಯ ಶ್ರೀ ವೆಂಕಟಪುರಂ ವಿಭುಃ ಉದ್ದಿ
41. ಶ್ಯ ವಿಪ್ರಮುಖ್ಯಾಯ ಪುತ್ರಪೌತ್ರತದುದ್ಭವೈಃ ಆಚಂದ್ರ
42. ಸ್ಥಾಯಿನೋಭೂತ್ವಾ ವಸದ್ಬಮಿತಿ ಚಬ್ರುವನ್ತಾಮ್ರ
43. ಪಟ್ಟಂ ಕಾರಯಿತ್ವಾ ಲಿಖಿತ್ವಾ ಗೋತ್ರಸೂತ್ರಕಂ ಭಾವಿ
44. ನಃ ಪ್ರಾರ್ಥಯನ್ ಭೂಪಾಂನ್ ಧರ್ಮಂಪಾಲಯತಧುವಂ [ಶ್ರೀ] ನೃ
45. ಸಿಂಹ್ವಮಹೀಪಾಲಃ ಧರ್ಮಸ್ಥಾಪನತತ್ಪರಃ ಏಕೈ
46. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾ
47. ನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾದ್ಯುಗುಣಂ ಪು
48. ಣ್ಯ [೦] ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
49. ತ್ತಂನಿಷ್ಫಲ [೦] ಭವೇತ್ ॥ ಶ್ರೀ ॥ ಶ್ರೀ ॥ ಶ್ರೀರಂಗ ।

Transliteration.

1. Ôm namô Nârâyaṇâya namas tunga-śiraś-chumbi-chandra-
2. châmara-châravê ॥ trailókya-nagarâ-raṃbha-mûla-s [t] aṃbhâ-
3. ya Śaṃbhavê ॥ satyaika-vrata-pâlanô guṇanidhiḥ śrîmâ-
4. n tṛitîyâryapân panchâmnâya-paraḥ shaḍa tapaḥ dṛiḍha
5. satânga sarvaṃsaha || Ashṭa-vyakti-kalâdharô nava-ni-
6. dhiḥ pushyad-yaśaḥ m (pr?) atyayaḥ śrîmân Ranga-mahîpati-
7. r vijayatê dharmâgraṇî śrîguṇî[1] tasya Śrî-rangarâja-

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[1] The stanza is corrupt.

8. sya patnî Timmâṃbikâ babhau tasyâṃ sanjanayâmâsa
9. śrî Nṛisiṃhâkhya-bhûbhujaṃ sa prâpta-yauvanô râja-Nṛi-
10. tiṃhva[1] tilaka svayam Śrîranga-tilakaṃ tâtaṃ tôshayâ-
11. mâsa chêshṭitaiḥ âlôkya tanayaṃ râjâ ratna-siṃ-
12. hvâsanê tadâ abhishichya samṛiddhârthaḥ sâmrâ-
13. jyaiś[2] chakravartinaṃ sapatnîkô yayau tûrṇaṃ vânapra-
14. sthâśramaṃ tadâ tatô Nṛisiṃhva-nṛipatiḥ jitvâ sa-
15. rva-digaṃtaraṃ sa-sainyaḥ pravivêśâsau Chandradrôṇa-ma-
16. hídharaṃ tatratya-Badarî-nâmnyâḥ nadyâs tîrê su-
17. vistarâṃ Vêlâpurîṃ puraḥ prâpya drushṭvâ Śrî Kaśavaṃ[3]
18. Hariṃ tulâ-bhâraṃ tatra kṛitvâ Brâhma [ṇê] bhyo dadau ba-
19. hu tasmin dêśê dvijaṃ dṛishṭvâ vêda- śâstrârtha-pâ-
20. ragaṃ santushṭa-hṛidayô râjâ Vêlâpuryâ udag-di-
21. śi krôśa- dvaya-mitê dêśê sukha-saṃvâsanôchi-
22. tê Dêvaḷâbhidha-sîmâyâḥ bhûshaṇaṃ jana-tôpa (sha ?)-
23. ṇaṃ Sômaśeṭṭîpallir iti prâthitaṃ grâmam u-
24. ttamaṃ Śrî-Venkaṭapuraṃ chêti kṛitvâ nâma sudhârmi-

II A.

25. kaḥ svasti śrî-vijayô-pêtâ-bhyudaye Śâlivâ-
26. hanê nagha-naitrâgni- chandrânke vatsare Târaṇê śubhê Śrâ-
27. vaṇê mâsi paurṇamyâṃ Sômavârê mahîpatiḥ sthâpya
28. Sômêśvaraṃ lingaṃ Kêsavaṃ Venkaṭâpure êkabhôgyaṃ tataḥ
29. kṛitvâ putra[ḥ] Śrîranga-bhûpatêḥ pautras Tirumalarâya-
30. sya śrî-Nṛisiṃhva-mahîpatiḥ Âtrêya-gôtrê chôtpannaḥ
31. Âśvalâyana-śâkhayâ Âpastaṃbâkhyaśâkhâ-
32. yâṃ Lôhitâ-bhidha-gôtrakê naptrê Kêśava-bhaṭṭasya
33. sutâya Śiva-yajvanaḥ Śrîkaṇṭhavâjapêyâya sâ-
34. gnihôtra-kuṭuṃbinê grâmaṃ ênam adâd dhiraḥ śrî Nṛisiṃ-
35. hvâkhya-bhûpatiḥ Bêtagere-puraṃ prâchyâṃ Muttugaṃnnaṃ cha
36. dakshiṇê paśchimê Śeṭṭihaḷḷîti Hânnêpallî tad-u-
37. ttarê êvaṃ chaiva chatur-dikshu prathitê bhû-pradêśikê ni-
38. dhi-nikshêpa-pâshâṇa-taru-gulmâdi-saṃyutê a-
39. kshiṇyâgâmi tat-pûrva sidhha-sâdhyâshṭa-sâdhanaiḥ
40. datvâ grâmaṃ Brâṃhaṇâya śrî-Venkaṭapuraṃ vibhuḥ uddi-
41. śya vipra- mukhyâya putra-pautra-tad-udbhavaiḥ â-chandra-
42. sthâyinô bhûtvâ vasad-bham[4] iti cha bruvan tâṃmra-
43. paṭṭaṃ kârayitvâ likhitvâ gôtra-sûtrakaṃ bhâvi
44. naḥ prârthayan bhûpân dharmaṃ pâlayata dh[r]uvaṃ [śrî] Nṛi-

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[1] Read simha. [2] Read sâmrâjye. [3] Read kêśavam. [4] Read vasadhvam.

45. siṃhva-mahîpâlaḥ dharma- sthâpana-tat-paraḥ êkai-
46. va bhaginî lôkê sarvêshâm êva bhûbhujâṃ na bhôjyâ
47. na kara-grâhyâ vipra-dattâ vasundharâ svadattâ-dyuguṇam [1] pu-
48. ṇya [ṃ] para-dattânu-pâlanaṃ para-dattâpahârêṇa sva-da-
49. ttaṃ nishphala [ṃ] bhavêt || śrî || śrî || Śrîranga |
(in Kannaḍa characters)

Translation.

LL. 1-2.

Ôm. Obeisance to Nârâyaṇa. Invocation to Śambhu.

LL. 3-7.

Victorious is the king Raṅga, foremost in righteousness and possessed of auspicious qualities, protector of the vow of truthfulness, a storehouse of righteousness, highly prosperous, ..., devoted to the five Âmnâyas (the four Vedas and the Mahâbhârata ?), firm in the observance of the 6 kinds of austerities (tapas or control of the five organs of sense and of mind), ruler of the earth with the seven elements of sovereignty, endowed with the attributes of the eight guardians of the regions, possessed of the nine treasures and of ever increasing fame.[2]

7-9.

The queen of that Śrîraṅgarâya was Timmâmbikâ and by her he got a son, the illustrious king Nṛisimha.

9-10.

After attaining youth, the king Nṛisimha pleased his father Śrîraṅga by his good conduct.

11-14.

Seeing his son (grown of age) the king installed him on the jewelled throne as the emperor and being fully satisfied went away early with his wife to lead the life of a hermit.

15-19.

Then king Nṛisimha conquered all the regions and with his army came to the mountain Chandradrôṇa. He next reached the great city of Vêlâpur (Bêlûr) on the banks of the river named Badarî and visited the god Vishṇu in the form of Kêśava.

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[1] Read sva-dattâd dviguṇam.

[2] This stanza seems to be an adaptation of the verse: satyaika-vrata-pâlakô dviguṇadhîs tryarthî chaturvêditâ pañcna-skandha-kṛitî shaḍ-anvaya-dṛiḍhas saptâṅga-sarvamsahaḥ ashṭa-vyakti-kalâdharô nava-nidhiḥ pushyad-daśa-pratyayaḥ smârtôchh-râya-dhurandharô vijayatâm śrî-Bukkaṇa-kshmâpatiḥ which occurs at the commencement of Mâdhavâchârya's commentary on Parâśarasmṛiti known as the Parâśara Mâdhavîya and also in Kâlamâdhavîya, another work of the same author.

There he got himself weighed in the scales (against gold) and gave large sums of money to Brahmans.

19-24.

In that country he came across a Brahman deeply versed in the interpretation of the Vedas and Śâstras and being highly pleased with him, the virtuous king (gave away) the village known as Sômaseṭṭipalli, an ornament to the sîme (region) known as Dêvaḷa and loved by all the people, situated within two *krôśas* to the north of Vêlâpuri, where people could live happily, and renamed the village as Venkaṭâpura.

25-28.

Be it well. In the auspicious, victorious and prosperous Śâlivâhana year, numbering mountains, eyes, fires and moon (1527), in the year Târaṇa, during the auspicious month Śrâvaṇa, on Monday the full-moon day, the king set up Sômêśvara-liṅga and Kêśava in Venkaṭâpura and made a gift of the village as *êkabhôgya* (enjoyable by a single person).

28-42.

The son of the king Śrîraṅga and grandson of Tirumalarâya, the illustrious and heroic king Nṛisimha, a descendant of Âtrêya-gôtra and of Âśvalâyana-śâkhâ bestowed this village on Śrîkaṇṭha-Vâjapêya, a man of a large family tending the sacred fire, and belonging to the school of Âpastamba-śâkhâ and born of Lôhita-gôtra, grandson of Kêśavabhaṭṭa and son of Śiva-yajvâ. The boundaries on the four sides of the land granted are in the east Bêṭageṛepura, in the south Muttuganna, in the west Seṭṭihaḷḷi and in the north Hânnepalli. The king granted the above village Venkaṭâpura with all its underground treasure, deposits, minerals, trees and plants, imperishables, future revenue, rights which have accrued before and rights which are possible hereafter comprising the eight rights of property to the Brahman, and spoke to him praying that he might live with his children and grandsons and their descendants for as long as the moon endures.

42-45.

Engaged in protecting righteousness, the king got the copper plates engraved giving therein the gôtras and sûtras and a request to the (future) kings that they might maintain the charity for ever.

45-49.

The land gifted to Brahmans is the only sister on earth common to all the kings; she is to be neither enjoyed nor seized by the hand (taxed). Protecting gifts made by others is twice as meritorious as making a gift oneself. By seizing what is given to others, even one's own gift becomes fruitless. Good fortune. Good fortune.

Śrîraṅga.

Note.

Description.

The grant consists of two copper plates 13″ × 6″ connected by a ring. The ring had been cut when the plates were received in the office. There is no seal. The plates are slightly rounded at the top.

Paleography.

The characters look very much like present day Dêvanâgari. The variations are ṇa (line 1), vya (line 5), ḷa (line 22), stu (line 1) su (line 33), kshu (line 37). The letters are generally well-formed but in some places parts of them cannot be made out owing to faulty engraving. There are also some errors of writing. Thus *sta* looks more like *sa* in line 2, *tâ* is written for *ptâ* in line 5, *hvâ* is written for hâ in line 9, etc., khya in line 9, looks like *raya*, etc. The signature at the end of line 49 is in Kannaḍa characters which are carved very faintly. These look as if they were added later on. It is, however, known that the signatures at the end of royal charters were often affixed by the kings themselves. Further the script used for grants to Brahmans on copper plates was at this time usually Nandi Nâgari and not Dêvanâgari.

Language.

The language used is Sanskrit and the whole grant is in Anushṭup verses with the exception of the stanza in praise of Raṅga in lines 3-7, which is in the Śârdûla-vikrîḍita metre. Mistakes of language are few, except in the verse referred to. The engraver seems to have been unable to understand the correct import of this difficult stanza and has committed several mistakes while copying it. The original stanza from which the present verse was adopted is in praise of king Bukka I, and was composed by Mâdhavâchârya, his minister.

Purport.

The inscription records that king Raṅga, whose queen was Timmâmbâ, installed his son Nṛisimha on his jewelled throne when he was of proper age and retired to lead a hermit's life with his queen. Nṛisimha made several conquests and in the course of a military expedition came to the Chandradrôṇa hill (now called Baba Budan Hills). From there he went to Bêlûr (Vêlâpura) on the banks of the river Badari (same as the present Yagachi river) and paid obeisance to god Kêśava in that town. At Bêlûr he also performed the Tulâbhâra ceremony (weighing oneself in scales against gold and precious stones) and made presents of gold to Brahmans. On this occasion he made the gift of a village called Sômaseṭṭipalli to the north of Bêlûr to a Brahman learned in the Vedas, named Śrîkaṇṭha-vâjapêya. Details of the parentage of the donee and the boundaries of the village granted are also given and the usual imprecatory stanzas come at the end of the grant. The signature at the end is given as Śrîraṅga, not the name of the donor but that of his father.

Date.

Details of the date are given in lines 26-27 as Monday the full-moon day of Śrâvaṇa in the year Târaṇa, the year numbered by naga, nêtra, agni and chandra in the Śâlivâhana era. Chandra (moon) stands for 1, agni (fire) usually stands for 3 but sometimes is taken as equivalent to 5 (Mysore Inscriptions P. XXI), nêtra for 2 and naga for 7. So the year referred to is either Ś. 1327 or Ś. 15·27. If we take Ś. 13·27 (expired) it corresponds to the year Târaṇa and the whole date may be equivalent to Monday 21st July 1404 on which day the tithi of Paurṇima began at about 10-30 P.M. If Ś. 15·27 is taken, it corresponds to Viśvâvasu and the nearest Târaṇa is 1506, 21 years earlier; and if this year Târaṇa is taken as the year meant, the date would correspond to Monday 10th August, 1584 A. D. on which day the 15th tithi began at mid-day.

Geographical details.

Of the places mentioned in the grant, Chandradrôṇa is the Sanskrit name of the Baba Budan Range of hills near Chikmagalur in the west of the Mysore State. Vêlâpura is evidently the town of Bêlûr which is about 14 miles from Chikmagalur. The river Badari is the same as the Yagachi stream which flows near Bêlûr. The god Kêśava referred to is the deity installed in the Channakêśava temple at Bêlûr. The village granted named Sômaseṭṭipalli is the present Savshattipalli of the Taluk Maps, 7 miles to the north of Bêlûr. Hânnepalli is Honnenhaḷḷi about a mile to the north of Savshattipalli; Seṭṭipalli is Shattiballi about a mile to its west; Muttuganna is Mutganni about 3 miles to its south and Beṭageripura is probably the same as Dod Byadgeri about 3 miles to the south-east of Savshattipalli. Dêvaḷasîme is the Dêvaḷige-nâḍ of the inscriptions which includes Bêlûr and the surrounding district. The new name Veṅkaṭâpura given to the village granted has now disappeared like many other new names given to villages at the time of their gift to Brahmans, temples, etc.

History.

The present grant purports to record the gift of the village Sômaseṭṭipalli to a Brahman by king Narasimha, son of Raṅgabhûpâla, on the occasion of his *Tulâbhâra* ceremony at Bêlûr. Now who was this king Narasimha? If we take 1404 A. D. as the date meant there seems to have been no local dynasty ruling at Bêlûr which was subject to the Vijayanagar king Harihara. No name of Narasimha or Raṅga is met with among the kings and princes at Vijayanagar during this early period.

If the later date A.D. 1584 is taken as the correct year, then the king Raṅga becomes Raṅga I, or Śrîraṅgarâya, son of Tirumalarâya, brother of the famous Aḷiya Râmarâya who was slain at Tâḷikôṭa in 1565. Raṅga died in 1584 and was succeeded by his younger brother Veṅkaṭapati in 1585. (Heras: Âravîḍu Dynasty, Page 300). Rev. Heras says that Raṅga must have died in about the first half of the year 1585. His successor is given as Venkaṭapati (PP. 277, 300). He adds (in a foot note to P. 300) that "there is ground for doubting that this succession was immediate............A Kumbakônam grant of Veṅkaṭa II, 1590, mentions one of his brothers, Tirumaladêvarâya or Śrîdêvarâya and states that he reigned for a short time.....We hope new discoveries will throw light on this point". But no mention has been so far made of Raṅga's voluntary relinquishment of sovereignty and retirement to the forest or of his son Narasimha succeeding him. According to Chikkadêvarâyavamśâvali composed by Tirumalârya about the end of the 17th century Raṅga (or Śrîraṅgarâya) had no issue (P. 2). It is also to be noted that Bélûr in 1584 was ruled by a local chief named Veṅkaṭâdri Nâyaka who was a subordinate of the Vijayanagar king Śrîraṅgarâya I (E.C.V. Belur 12, and 212, etc.). But the present record does not refer to him. However, the present record states that Raṅga I relinquished his throne before August 1584, and that his son Narasimha ruled as Emperor for a few months. The name of the ruler is given as Narasimha and not Śrî-dêva or Tirumala-dêva or Râma as surmised by Sewell and Heras. Thus, if the present record be genuine, it would discover a new emperor of the Âravîḍu dynasty and give some details of the early part of his reign.

But there is good reason to doubt the genuineness of this record owing to the faulty date and paleography.

5

At the same village Ambaḷe in the hobaḷi of Chikmagalur, on the pediment of the Liṅga in the Îśvara temple.

Kannaḍa language and characters

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಂಬಳೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗಪೀಠದ ಕಲ್ಲಿನಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತು ಗಣ ಕುಮಾರಿ ಬೊಪ್ಪವ್ವೆಯ ನಾಗಯ್ಯನು
2. ಶ್ರೀಶಂಖರ ದೇವರಿಗೆ ಕೊಟ್ಟ ತಾಱಿಗೊಡಲ ಮೂಗಂಡು
3. ಗದ ಗದ್ದೆಯನು ಜೀಯರು ಆ ಶಂಖರದೇವ[ರ]
   ಪೂಜಿಸಿದವರುಂ ಹೆಗ್ಗ
4. ಡೆ . . . . ವಿಯಸಲ್ವುದು ಅಳಿದವಂ ಸಿವದ್ರೋಹಿ ॥

1. svasti śrîmatu gaṇakumâri Boppavveya Nâgayyanu
2. śrî Ṡaṃkhara-dêvarige koṭṭa Târigoḍala mûgaṇḍu-
3. gada gaddeyanu Jîyaru â-Śaṃkhara dêva-[ra] pûjisidavaruṃ Hegga-
4. ḍe . . . . . viya salvudu aḷidavaṃ Siva-drôhi

Note.

This record registers the gift of a rice land of the sowing capacity of three khaṇḍugas in Târigoḍalu (village) by the Gaṇakumâri (Vîraśaiva priestess) Boppave's (son) Nâgayya for the services of the god Śaṅkara. This land was to be enjoyed by the jîyar (head of a matt ?) and the priest who offered worship to the god daily and Heggaḍe . . . . . . An imprecation is laid against those who violate the grant.

No date is given, nor is the king reigning at the time named.

6

Near the same village Ambaḷe, on a boulder in a hillock situated at a distance of one mile from the village.

Kannaḍa language and characters.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಅಂಬಳೆ ಗ್ರಾಮಕ್ಕೆ 1 ಮೈಲಿ ದೂರದಲ್ಲಿ
ಗುಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

1. ಜಿನಚಂದ್ರ ದೇವರು
2. . . ಮುಡಿ . . . . .

Note.

This short inscription, most of the letters of which are illegible, records the death of a Jaina priest named Jinachandra.

KOLAR DISTRICT.

BOWRINGPET TALUK.

7

At the village Baḍamâkalahaḷḷi in the hobaḷi of Dâsarahosahaḷḷi, on a boulder near the tank to the west.

Kannaḍa language and characters

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೌರಿಂಗಪೇಟೆ ತಾಲ್ಲೂಕು.

ದಾಸರ ಹೊಸಹಳ್ಳಿ ಹೋಬಳಿ ಬಡಮಾಕಲಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯಬಳಿ ಗುಂಡಿನಲ್ಲಿ

1. ಶ್ರೀವಿಜಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೨ ಲು
2. ಆ ಗ್ರಾಮದನ . . ಒಬಮ್ಮಣನಾಯಕರು
3. . . . ಬಯಿರವನು ಮಾಡಿಸಿದ ಕೊಠಾರ

Transliteration.

1. śrî Vijaya-saṃvatsarada Mârgaśira śu 2 lu
2. â-grâmada na . . . . śi Bammaṇa-nâyakaru
3. . . . . Bayirapanu mâḍisida koṭhâra

Note.

This records the construction of a *koṭhâra* (granary ?) by Bammaṇanâyaka and Bayirapa of a village (not named), on the second lunar day of the bright half of Mârgaśira in the year Vijaya. The date is not expressed in the Śaka era.

MALUR TALUK.

8

At the village Têkal in the hobaḷi of Têkal, on a stone standing in the field at the foot of a hill on the road to Chinapagânahaḷḷi.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲು ಸ್ಟೇಷನ್ನಿನಿಂದ ಚಿನಪಗಾನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಹೊಲದಲ್ಲಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪ್ರಿಥುವೀರಾಜ್ಯಂ
2. ಗೆಯ್ಯುತ್ತಿರೆ ಪೊಂಕುನ್ದದ ತುಱುಗೊಳೆ ಕೊಙ್ಗ
3. ವ್ವೆಯಮಾ
4. ಯಿದೇವ
5. ಕಾದಿ ಸ
6. ತ್ತುಸಗ್ಗಿ
7. ಯಾದನ್

Transliteration.

1. svasti śrî Dilîpayyaṃ prithuvî-râjyaṃ
2. geyyuttire Pomkundada tuṟugoḷe Konga-
3. vveya Mâ-
4. yidêva
5. kâdi sa-
6. ttu saggi-
7. yâdan

Note.

This is a vîragal of the reign of the Noḷamba king Dilîpayya (called also Noḷambâdhirâja, circa 943-956) and records the death of a warrior named Mâyidêva, son of Kongavve, while fighting in a cattle-raid at the village Pomkunda (now called Hunkunda in Bowringpet Taluk). No date is given.

9

At the village Kommanahaḷḷi in the same hobaḷi, on a boulder near a well named Saṇṇamma's well.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ತೇಕಲ್ಲು ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಗೆ ಸೇರಿದ ಸಣ್ಣಮ್ಮನ ಬಾವಿ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

1. ವಿಜಯ ಸಂವತ್ಸರದ . . . .
2. ಶ್ರೀಮತು ಬಯಿರರಾಉತರು
3. . . . . ಅವರ ಧರ್ಮಪತ್ನಿ
4. ಪ್ರತಿಷ್ಟಿಸಿದ ಸರೋವರ ಮಂಟಪ ಶ್ರೀ

Note.

This record is full of lacunae. A pond and a maṇṭapa are stated to have been constructed by Bayirarâvuta and his wife in the year Vijaya. No date in terms of any era is given. A possible date is 1653 A. D.

10

At the same village Kommanahaḷḷi, on a boulder near the fort.

Size 3′-0″×1′ 6″

Kannaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕೊಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಳಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 3′ × 1′—6″

1. ಪಾರ್ತಿವ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುಧ ೧೧ ಲು
2. ಶ್ರೀಮತು ಬಯುರರಾಉತರ ಮಗ ಚಿಕ್ಕಣ್ಣರಾಉ
3. ತರು ಕೊಂಮನಹಳ್ಳಿ ತಿರುವೆಂಗಳ ದೇವನಾಥ
4. ಗೆ ಕೊಟ್ಟಮಾನ್ಯ ಹೊಲ ಆಱುಕೊಳಗ ಗದೆ ಆಱು
5. ಕೊಳಗ

Transliteration.

1. Pârtiva-saṃvatsarada Bhâdrapada śudha 11 lu
2. śrîmatu Bayira Râütara maga Chikkaṇa Râu-
3. taru Koṃmanahaḷḷi Tiruvengaḷa-dêvanâtha-
4. ge koṭṭa mânya hola âṟu koḷaga gade âṟu
5. koḷaga

Note.

This is a temple-grant and registers the gift, free of taxes, of a plot of wet land of the sowing capacity of six koḷagas and a plot of dry land of the same sowing capacity, made by Chikkaṇa-râvuta, son of Bayira-râvuta for services in the temple of Tiruvengaḷanâtha of the village Kommanahaḷḷi. Bayira-râvuta is also referred to in the previous record with the prefix '*śrîmatu*' (illustrious) and must have been a local chief or high officer.

The date of the grant is given as the 11th lunar day of the bright half of Bhâdrapada in the year Pârthiva. No Śaka year is given and hence its exact equivalent cannot be determined. The year 1645 A. D. may be the date according to the characters.

11

At the village Dinnûr in the same hobaḷi, on a stone lying in the land of the patel

Size 2′-9″ × 2′-3″

Telugu language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ದಿನ್ನೂರು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 2′—9″ × 2′—3″

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

1. . . . .
2. . . . ಶಾರ್ವರಿ ಸಂವತ್ಸರಂ ಆಷಾಢ ಸು . . .
3. . . ಯೆನ್ದು ಶ್ರೀಮತು . . . . . . ಯಿಂಮ
4. ಡಿ ತಂಮಯಗೌನಿ ಅಯ್ಯವಾರು . . . . . .
5. ವೀರನಾಯಕ . . . .
6. . . ಬಮ್ಮೆಗೌನಿ . . . .
7. ಹಾಳ . . . ನಾಗಪ್ಪಕು . . . . ಮಾನ್ಯಂ . .
(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

Transliteration.

(The top portion is cut off)—

1. . . . .
2. . . . . . . .Śârvari-saṃvatsaraṃ Âshâḍha su . . . . . .
3. . . . yendu śrîmatu . . . . Yiṃma-
4. ḍi Taṃmaya-gauni-ayyavâru
5. Vîra Nâyaka . . . .
6. Bamme-gauni . . . .
7. hâḷa . . . Nâgappaku . . . . mânyaṃ

Note.

The top of this record has disappeared and there are several lacunae throughout the inscription and hence the meaning cannot be clearly made out. It seems to register the gift of some land, rent-free, to an individual named Nâgappa by some one related to Bommegauḍa, who was probably a dependant of Vîra Nâyaka during the reign of Immaḍi Tammayagauḍa. The latter was the chief of Sugaṭur who ruled about 1451 A. D. over parts of Muḷbâgal Taluk and the surrounding territory (see E. C. X, Mulbagal 241). The record is dated in the year Śârvari and the further details given are the month Âshâḍha and the bright fortnight. The date is not expressed in the Śaka era. The year Śârvari may correspond to 1420 A. D. or 1480 A. D. since the record is of the reign of Immaḍi Tammegauḍa.

12

At the village Hâlahaḷḷi in the hobaḷi of Mâsti, on a boulder lying in the old village site to the east of the village.

Kannaḍa language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಮಾಸ್ತಿಹೋಬಳಿ ಹಾಲಹಳ್ಳಿಗೆ ಪೂರ್ವ ಪಾಳುಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾರಸಿಂಘದೇವ ಪೃಥುವೀರಾ
2. ಜ್ಯಙ್ಗೆಯ್ಯುತಿರೆ ಪೊನ್ಕೊಳದ ಎಮ್ಮೆತುಱುಗಳೊ
3. . . . . ಹಾಯ್ದು
4. ಮಡೆಕಪ್ಪ
5. ಣಕಾದಿ
6. ಸತ್ತುಸ
7. ಗ್ಗಿಯಾದ

Transliteration.

1. svasti śrî Mârasingha-dêva pṛithuvîrâ-
2. jyaṃ geyyutire Ponkoḷada emme-tuṟugaḷo-
3. . . . . . hâydu
4. Maḍekappa-
5. ṇa kâdi
6. sattu sa-
7. ggiyâda

Note.

This is of the reign of (the Gaṅga king) Mârasingha and records the death of a warrior named Maḍe-kappaṇa while fighting in defence of the buffaloes and cows of the village Ponkoḷa. No date is given. Mârasingha is said to have ruled from c. 961 to c. 974 A. D. (Mysore and Coorg from the Inscriptions by Rice, p. 50).

13

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK.

Copper plate grant in the possession of Channavîrârâdhya, son of Kumârârâdhya in the village Haradanhaḷḷi in the hobaḷi of Haradanhaḷḷi

One plate: Kannaḍa language and characters, size 14″ × 10″

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಕುಮಾರಾರಾಧ್ಯರ ಮಕ್ಕಳು ಚನ್ನವೀರಾರಾಧ್ಯರು ಹಾಜರ್ಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ

ಚಂದ್ರ ಲಿಂಗ, ಬಸವ ಸೂರ್ಯ

ಶ್ರೀ

1. ಶ್ರೀ॥ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ॥ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ॥
2. ॥ ಶ್ರೀಮದ್ಗೋಸಲಾರ್ಯ ಯತಿಪ್ರಸೀದ ॥
3. ಶ್ರೀಮತ್ಸಚ್ಚಿದಾನಂದ ನಿತ್ಯಸಂಪೂರ್ಣ ಅವಿರಳ ಜ್ಞಾನಾನಂದ ಪರಂಜ್ಯೋತಿ ಸ್ವರೂಪ ಜಗದ್ವಿಸ್ತಾರ ಮೂಲಸ್ಥಂಭಾಯಮಾನ ಚ
4. ರಾಚರ ಜಗಜ್ಜಾಲ ಜನ್ಮಕಾರಣೀಭೂತ ಶೃತಿಸ್ಮೃತಿ ಪುರಾಣಗವೇತಿಹಸಪಟಸ್ಥಳ ಪರಬ್ರಹ್ಮೇಷ್ಟಲಿಂಗಾರಾಧಕತತ್ವ
5. ಮಸ್ಯಾದಿಮಹವಾಖ್ಯವಿಚಾರಧುರೀಣ ಶ್ರೀಮದ್ವಾಣಿಜ್ಯಪುರಿಮಠಾದಿಪತ ಅನಾದಿಗಣಮರುಳಾರ್ಯ ವಂಶಪರಂಪಾರಾನುಗ
6. ತಪರಿವಿಡಿದ್ರಾಜಗುರು ಅಪ್ಪಣಾರ್ಯ ನಿಜಗರ್ಭಸಂಜನಿತ ವೇದವೇದಾಂತೋಪನಿಷತ್ಸಾರೋದಿತ ಮಹನಿಜ ಪಟ್ಟಮೂರ್ತಿಯಾಗಿ
7. ಕಲ್ಲುಗೂಳಿಯುಂ ನುಡಿಸಿ ಪಂದವಡಿಯನೆಂಬುವನ ದಾಸೋಹದಲ್ಲವಗೆ ಘೃತಕಡಮೆಯಾಗೆ ಕುಂಭೋದಕವತರಿಸಿ ಉಣಬಡಿಸಿ
8. ಕುಲಾಂತರಮಿಗೆ ಕೂಟಪಾಲುಗಳಂಪಿಂಗಡಿಶಿ ಮುನೂರುಮೂವತ್ತೈದುಪಂಗಡ[ಗ]ಳನಾಗಮಾಡಿ ತತ್ತ್ವರಿಗೆಆರಾಧ
9. ಕರಾಗಿಯು ಕೋವಿನಕೆರೆ ಸಾಸಲರಾಯನೆಂಬುವಗೆ ಲಿಂಗಧಾರಣೆಯಂಮಾಡಿ ಪಟಗಾರ ರಾಯಂಣನಾಯ್ಕನಿಗೆ ಮಲೆನಾ
10. ಡಿಗೆ ಪಟ್ಟವಂಕಟ್ಟಿ ಕುಳವಂದಕೆ ವಂಬತ್ತುತ್ರಯಪಣದಂತ್ತೆ ಯಲ್ಲರೊಳುಕಟ್ಟುಕಾಣಿಕೆಗಳಂನು ಪಡೆದು ಪಡಿಪತ್ತಿ ದೇಶಕ್ಕೆ ಪ್ರ
11. ಯಾಣಮಾಡಿ ಸರ್ಪದಷ್ಟನಾದ ರಾಜನಮಗನಂಬದುಕಿಸಿ ವಾದದಲ್ಲಿ ಗೆಲದು ನಾಮವಂನುತೆಗಿಶಿ ಭಸ್ಮವಂ ಇಡಿಸಿ ಲಿಂಗಧಾರಣೆ
12. ಯಂಮಾಡಿ ತುಳವದೇಶಕ್ಕೆಬಂದು ತುಲಕಾಣ್ಯರಿಗೆಮಹಿಮೆಯಂತೋರಿ ಶತಪವಾಡ ಮಹನೀಯರೆಂದು ಬಿರುದಂಪಡೆದ
13. ಶ್ರೀಮದೋಸಲಾರ್ಯವರ್ಯಸ್ವಾಮಿ ಸನ್ನಿಧಾನ ಸಂಕಾಶೆ । ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿತ್ವಿವಲ್ಲಭ ಶ್ರೀ ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
14. ವೀರಬಲ್ಲಾಳದೇವರು ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೨೪೬ನೆಯ ತಾರಣಸಂಬತ್ತರದ ಮಾಗಸು
15. ದ್ದ ತದಿಗೆಯಲು ದಷ್ಕಿಣದೇಶ ವಿಜಯಯಾತ್ರೆಯಲುಬರಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತೆಂದೊಡೆ ॥ ೧ ಹಿರಿಮಡಿವಾಳದ ಶಿವ
16. ನಂಕಾರೇಶ್ವರರಿಗೆ ಚಂದ್ರಣಿಮಠದವರು ೨ ಮಾದೇಶ್ವರರಿಗೆ ಕಂಚಿ ತೆಲುಗಾಣ್ಯದಮಠ ೩ ಪಂದೇಶ್ವರರಿಗೆ ಶ್ರೀ ವಾಣಿಜ್ಯಪುರಿಮಠ
17. ೪ ಸಿದ್ದೇಶ್ವರರಿಗೆ ಕೆಂಬಲ್ಲೂಮಠ ೫ ಬ್ರಂಹ್ಮೇಶ್ವರರಿಗೆ ಮಹಲಿಂಗಿಮಠವೆಂತಲೂ ಈ ಪಂಚೈದುಲಿಂಗಗಳಿಗೆ ಈ ಮಠಗಳೆಂದು ವಿಧಿ

18. ಶಿ ತತ್ರದೇವಸ್ತಾನಕೆಸೇರಿದ ತಂಮಡಿಗಳು ಶಿಷ್ಯರು ಬೇಡ ಗಂಪಣಗಳಿಗೆ ತತ್ರಮಠಾಧಿಪತಿಗಳೇ ಲಿಂಗಧಾರಣ ತೀರ್ಥಪ್ರಸಾದಗಳಂ

19. ಕೊಟ್ಟು ಅವರಿಂ ಕಟ್ಟುಕಾಣಿಕೆಗಳಂ ತೆಗದು ಆ ದೇವಾಲಯಂಗಳಲಿ ನಡೆಯುವ ಯಲ್ಲಾ ಕಾರ್ಯಗಳಂ ನಡೆಸತಕ್ಕು ದೆಂದು ನೇಮಿಸಿರುತೇ

20. ವೆ ಶ್ರೀಮಾಹದೇಶ್ವರಸ್ವಾಮಿಯು ಕತ್ತಲರಾಜ್ಯದೊಳು ಇದು ಕನ್ಯಾಳದೇಶಕ್ಕೆ ಬಂದು ಸಮಸ್ತದೇವತೆಗಳು ಶ್ರವಣ ನಲಿ ಸೇರಿಸಿರುವದಂ

21. ನೋಡಿ ಅವನಂ ಸಂಹಾರಮಾಡಿ ಪ್ರಭುಲಿಂಗಾರಾಧ್ಯರಿಂದ ಲಿಂಗಧಾರಣೆಯಂಮಾಡಿಸಿಕೊಂಡು ವಜ್ರಮಲೆಯಲಿ ನೆಲೆಗೊಂಡು ಅಲಂಬಾಡಿ ಜುಂಜೇಗಉಡನಿಂದ ವಂ

22. ದು ಅಂಕಣ ದೇವಾಲಯವಂ ಕಟ್ಟಿಸಿಕೊಂಡು ಭೂಸುರನಿಂ ಬೇಡರ ಕಂನಯನಿಂದ ಪೂಜಿಸಿಕೊಂಡು ಬೇಡರ ಕಂನ ಯನ ದೃಢಕೆ ಮೆಚ್ಚಿ

23. ಮೋಕ್ಷವಂಕೊಟ್ಟು ಕುಂನಪನಾಗರುಸೀಮೆ ಇದ್ದ ಬೇಡಗಂಪಣರಾಯಂಣನಾಯ್ಕನ ಮನೆಯಲಿ ಕೊಂಗದೊರೆಯು ಹೆಣ್ಣು ಕೇಳಿದ್ದರಿಂದ

24. ಅವರು ತಲೆತಪಿಸಿಕೊಂಡು ಹೋಗುತಬರಲು ದಾರಿಯಲಿ ತುಂಗಭದ್ರಾನದಿಯು ಅಡರಾಗಿದುದರಿಂ ದಾಟಲಸಾಧ್ಯ ಮಾಗಿ ಪಾ

25. ರ್ವತಿ ಅಂಶಳಾದ ಭದ್ರಕಾಳಿ ಅಂಮನವರಂ ಭಜಿಸಲು ಆ ದೇವಿಯು ಪ್ರತ್ಯಕ್ಷಳಾಗಿ ಇವರ ಮನೋಭಿಷ್ಟವಂ ನೆರ ವೇರ್ಸಿ ನದಿಯಿಂದಾರಿಬಿ

26. ಡಿಸಿ ಹೊರಗೆಬಂದು ಇತಪ್ಪರ ಮಕ್ಕಳಾದರೆ ಭದ್ರಿಭದ್ರಯಂಬ ಹೆಸರಂಕೊಡುತ್ತೇವೆಂದು ಹೇಳಿ ನೇರಳೆ ಕೆರೆಯಲಿ ಸ್ಥಳವಾಗಿದ್ದ

27. ರು ಮೇಲಿನ ಪಂಚಮಠದ ಸ್ವಾಮಿಗಳು ಬಂದು ಬೇಡಗಂಪಣಕ್ಕೆ ಲಿಂಗಧಾರಣೆಯಂಮಾಡಿ ರಾಯಪ್ಪನಾ ಯ್ಕರಿಗೆ ಮೋಕಳಿಸೇ

28. ವೆಗೆ ಕರ್ತನಮಾಡಿ ಶ್ರೀ ಮಹದೇವನು ಉಪ್ಪಲಗಶೆಟ್ಟಿಯ ದೃಢಕ್ಕ ಮೆಚ್ಚಿ ಗುಡ್ಡನಮಾಡಿ ಝುಣಿಮಜ್ಜನದ ಸೇವೆಗೆ ಕರ್ತನ

29. ಮಾಡಿ ಭಕ್ತರುಗಳಿಂದೇವಾಲ್ಯವಂ ವಿಸ್ತರಿಸಿ ಇದಕೆ ಪೂಜಾಕರ್ತರು ಅಲಸಾಲಂಮನ ವಂಸಸ್ಥರಾದ ಕೆಂಪ ಮಾದ ತಂಮಡಿಕಾಳ

30. ಮಾದ ತಂಮಡಿಸಂತತಿಯವರಿಂದ ಕಾಡವೀರ ತಮ್ಮಡಿಮಕ್ಕಳು ಪೂಜವಿರುದ್ಧವಂಮಾಡಿಕೊಂಡು ವ್ಯಾಜ್ಯಕೆ ಬರಲು ಇದಕೆ ಮೊ

31. ದಲಾಳಿಯಾದವನ ಮೊಂಣುಪಾಲನವನ ಶಿವಾಗಮದ ಸೇವೆಗೆ ನೇಮಿಸಿ ಹುಡುಗರು ಪೂಜಾಕರ್ತರೆಂದು ಇವರು ಉತ್ತಭೂಮಿಗೆ ತೆರಿಗೆ

32. ಇಲ್ಲವೆಂದುಮಾಡಿ ಪಟಗಾರರಾಯಂಣನಾಯ್ಕನಿಗೆ ಬಿಳಿ ಚತ್ರಿ ಪಚೆವಂಟಿ ತೋಡ ಬಳೆ ಶಾಲು ನಾಮಸಹ ಕೊಟ್ಟು ಕಂ

33. ಪಣಕ್ಕೆ ಕರ್ತನೆಂದು ನಿಂನ ತದ್ವಂಶಪರಂಪರೆಯಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರತಕ್ಕುದೆಂದು ನಿಯಮಿಸಿ ಪಟಗಾರರಾಯಂ

34. ಣನಾಯ್ಕರ ವಂಶದವರು ಪಂದೇಶ್ವರತಂಮಡಿಗಳು ಮತ್ತು ಶಿಷ್ಯರುಗಳು ಹಿಂಡಿ ರಾಮನ ಗುಂಪು ದೆಳಿಕೂಟದೊಂ ಣೆಕೂ

35. ಟ ಗುಪರಿನಕೂಟ ಮಿಂಡಗುಡ್ಡಿಪಾಲನವರು ಕೆರಣಿಪಾಲನವರು ಶಿವನಂಕಾರೇಶ್ವರನ ವಕ್ಕಲನವರು ಈ ಪಂಙ್ಜಇದು

36. ದೇವಸ್ತಾನದ ಮೇಲು ವಿಚಾರ ಅಧಿಕಾರವನು ಶ್ರೀವಾಣಿಜ್ಯಮಠಾಧಿಪತಿಗಳಿಗೆ ಬಿಟ್ಟು ಮಾದೇಶ್ವರ ಬೆಟ್ಟದ ಉರಿಗ ದ್ದಿಗೆಯೆಂ

37. ಬ ವಿರಕ್ತಕಟ್ಟೆಯಲಿ ಆಇದನೆ ವಂದು ಬಾಗ ಕಾಣಿಕೆಕೊಡುವದಲದೆ ರಾಯನಹಳ್ಳಿ ಬಸವನಪುರಯಂಬ ಗ್ರಾಮ ಹಿಂಭಾಗ.

38. ಗಳಂ ಬಿಟ್ಟು ಆ ಗ್ರಾಮದ ಕಾಡಾರಂಬನೀರಾರಂಬ ಗೊಪ್ಪಲ ಪೊಂಮೆಸುಂಕದೇವಾದಾಯ ಬ್ರಂಹಾದಾಯ ನಷ್ಟ ಕಲ್ಲು ಬಿಟ್ಟುಬಸವ ಮೊ

39. ದರಾದುವುಗಳನು ಈ ಮಠಕೆ ಅಮೃತಪಡಿ ದೀಪಾರಾಧನೆ ಕಾರ್ಯಂಗಳಿಗಾಗಿ ಕೊಡುವದಲದೆ ನಿಂಮ ಶಿಷ್ಯಂಶ ಪರಂಪರೆಯಾ
40. ಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ತಾಇ ಅಗಿ ನಡೆಸಿಕೊಂಡು ಬರತಕ್ಕದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಇದಕೆ ತಪ್ಪಿದವರು ಗಂಗೆಯತ
41. ಡಿಯಲಿ ಸಹಸ್ರಕವಿಲೆಯಂ ಕೊಂದ ಪಾಪಕೆಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತಿ ವಸುಂಧರಾಂ। ಷಷ್ಟಿ ವರ್ಷಸ
42. ಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ಮಂಗಳಮಾಹ ॥ ಶ್ರೀ॥

ಶ್ರೀ ಅಲ್ಲಾಳನಾಥ

Note.

This śâsana consisting of a single copper plate was in the possession of a gentleman of the Vîraśaiva sect in Hardanahaḷḷi. The language of the grant is modern Kannaḍa and the characters are a curious mixture of the Hoysaḷa type and the modern type. Thus the letter *bha* in lines 1 and 25 and *dha* in lines 8 and 18 have a vertical line at the bottom to show the aspirate. The letter *r* is written for *ṟ* in Kôvinakeṟe in line 9 and the letters *ṇî* and *vî* in lines 4 and 14 have a curved line above and *dê* in line 20 has an *iḷi* to mark the elongated vowel. These characteristics clearly prove that the paleography is of a much later period, perhaps of the 17th or 18th century. But the letters *ḷa* in line 3 and *da* in lines 6 and 11 and *sha* in line 18 are of the Hoysaḷa period. The language too is modern. The use of *maṭhaventalû* in line 17 and *nêmisirutêve* and *koḍuttêve* in lines 19 and 26 and *śâlunâme* in l. 32, and *aidane-ondu* in l. 37 is not met with in the 14th century to which the plate purports to belong. There is also considerable confusion of language in describing the deeds of Mâhadêśvarasvâmi in ll. 20-30. The use of the words *ombattu-traya* paṇa in l. 10 and *pañchaidu* in l. 17 and *tatta-dêvasthâna* and *tatta-maṭhâdhipatîgaḷ* in l. 18 is rather peculiar. There are also several mistakes in the writing.

The date of the record is given in l. 14 as Ś 1246 Târaṇa sam. Mâgha śu 3. Ś 1246 is Raktâkshi and not Târaṇa. The nearest year Târaṇa is 20 years later, Ś 1266. Taking this year as correct and 4 in 1246 as a mistake of the engraver for 6, the date corresponds to January 7, 1345 A. D. On this date a grant is stated to have been made by the Hoysaḷa king Viraballâḷa during an expedition in the south. Even if we take Ballâḷa IV as the king meant the date is rather late. There are, however, some records of 1342, 1343 and 1346 belonging to this king (E. C. XII Tiptur 100; E. C. VI Chikmagalur 190; E. C. IX Bangalore 120).

The record claims to register the grant by the king Ballâḷa in the presence of the guru Gôsalârya, certain rights and honours to the heads of the five Vîraśaiva maṭhas named Chandraṇi-maṭha, Kañchi Telugâṇyada-maṭha, Vâṇijyapuri-maṭha, Kemballûmaṭha and Mahaliṅgi-maṭha.

As regards Gôsalârya, the Vîraśaiva saint referred to above, we learn from Siddhêśvarapurâṇa (chap. 2, verse 33), a Kannaḍa poem by Tôṇṭadârya (C. 1560

Kavicharite, Part 2, p. 281) that he was the head of a matt in Vâṇijyapuri called also Hardanhalli (the village where the grant was found) and that his disciple was Śaṅkarêśa who was the guru of Divyaliṅgêśa whose disciple was Channabasava. Tôṇṭada Siddhaliṅgârya, a Vîraśaiva saint, whose achievements are described in the above poem was a disciple of Channabasava and is said to have been found with an ant-hill covering him in a garden at the village Kaggere, (in Kunigal Taluk) while engaged in meditation. Another Kannaḍa poem named Channabasavapurâṇa by Virûpâkshayya of 1584 A.D. also refers to Gôsala Channabasava as the preceptor of the above Tôṇṭada Siddhaliṅgârya (Canto V, chapter 10, verse 44). The Mysore Archæological Report for 1912 states on p. 18, "It was at this village (Haradanhalli) that the Lingâyet guru Gôsala Channabasava had his maṭha where Tôṇṭada Siddhalinga, another great teacher and author of the same sect who flourished at the close of the 15th century was initiated in the tenets of the Vîraśaiva faith."

The record commences with the usual invocation to Śambhu. The blessing of Gôsalârya-yati is prayed for in line 1. He is stated to be the head of Vâṇijyapuri Maṭha (Haradanhalli Matt) and son of Appaṇârya, belonging to a lineage of *râjagurus* (preceptors of kings) and a descendant of Maruḷârya. He is praised as being ever filled with *sat*, *chit* and *ânanda*; as the embodiment of knowledge, bliss and light; as the foundation pillar for the worlds and the cause of creation of all beings mobile and immobile; as the worshipper of his *ishṭaliṅga* (favourite *liṅga*: the stone liṅga tied to the body of a Vîraśaiva) which is the supreme being worshipped in six positions (sthala) inculcated in the *śruti* (Vedas), *smṛiti* and *purâṇas*; and as the *paṭṭamûrti* (pontiff or head of a matt), well-versed in the Vêdas and philosophy (Vêdânta) and the Upanishads.

Next are described the miracles worked by Gôsalâryasvâmi. He is said to have made a stone bull speak and to have converted ordinary water in a pot into ghee when the supply of that commodity ran short during the feast given in his honour by one Pandavaḍiya. He is further credited to have divided his followers into 335 clans, himself becoming their guru. He also is described as having invested one Kôvinakere Sâsalarâya with linga and installed Râyaṇṇa-nâyaka as the chief of Malenâḍ. The followers of the latter are stated to have paid the svâmi at 27 paṇas? (*vambattu traya*) for each house (kuḷa). The svâmi is also stated to have travelled to Paḍipattidêśa and brought back to life the son of the king who was bitten by a serpent and to have won victory in a disputation and thereupon to have had the religious mark (nâmam) on the forehead of his opponent removed and got in its place ash marks and invested him with a linga. The svâmi is next stated to have gone to the Tuḷuva country and shown his miraculous powers to the people of that country and won fame as the man of hundred miracles.

The present copper-plate is alleged to have been got engraved in the holy presence of the above Gôsalârya-svâmi by the Hoysaḷa king Vîraballâḷa, the refuge of the whole universe, lord of the goddesses of wealth and earth, mighty emperor, during his victorious tour in the southern regions (Dakshiṇadêśa) on the 3rd lunar day of the bright half of Mâgha in the year Târaṇa, the year 1246 of the prosperous Śâlivâhana era.

The details of the copper śâsana thus granted are as follows:—Five heads of Matts are stated to have been invested by the king with full jurisdiction over the five temples as named below, to have full authority over all the officiating priests in the above temples and the disciples or devotees of those temples including clans of the Bêdas (Bêḍagampaṇa). The heads of Matts alone would invest the above persons with liṅga and distribute holy water and food among them and receive in turn dues and presents and look after all the services in the temples specified:—(1) Chandraṇimaṭha to have jurisdiction over the temple of Śivanankârêśvara of Hirimaḍivâla, (2) Kañchi Telugâṇyada Maṭha to exercise jurisdiction over the temple of Mâdêśvara, (3) Vâṇijyapurî-maṭha over the temple of Pandêśvara (4) Kemballumaṭha over the temple of Siddêśvara, and (5) Mahaliṅga-maṭha over the temple of Brahmêśvara.

The śâsana next gives the achievements of a guru or god? named Mahadêvêśvara and registers the gift to the Vâṇijya-Matt of jurisdiction over the five temples and a share of one-fifth of the income earned in a virakta-maṭha named *urigaddige* on the Mâdêśvara hill and the perpetual ownership of the villages Râyanahaḷḷi and Basavanpura including the right to collect taxes such as *kâḍâramba* (tax over dry lands depending on rain-water), *nîrâramba* (tax over lands irrigated), taxes over shops (*pomme-sunka*), income from temples, income from the lands of Brahmans, tax on all stone monuments, tax on all bulls allowed to roam in the land (pastures), etc. All the income of the above villages was to be given away for the feeding and illumination expenses in the matt. The above rights and property were to continue in the matt in perpetual descent.

The usual imprecation against the violaters of grants is next given.

The achievements of Mahadêvêśvara may be summarised as follows, though there is some confusion in the language of the lines 20-29.

Mahadêvêśvara-svâmi dwelt for some time in Kattali-râjya and from there he went to Kanniyâḷa-dêśa. Here he saw "that all the gods had been joined in Śravaṇa" and he "slew him." This probably means that the images of various deities had been placed in a temple of Jina and that Mahadêvêśvara broke the idol of Jina. He next received *liṅgadhâraṇa* (a ceremony during which a stone liṅga is tied by a cloth to the arms or neck of a disciple by his preceptor) from the guru Prabhuliṅgârâdhya. He now went to Vajramale and settled there. Here Chunchegauḍa of Âlambâḍi built a small temple for his use and both a Brahman and a person of the Bêḍa community named Kannaya offered their worship at the temple. Being pleased with the devotion of Kannaya he gave him *môksha* (helped him to attain salvation).

In the meanwhile, one Râyaṇṇa-nâyaka, chief of the Bêḍas in the country of Kunnapa-Nâgar, had to leave his home because the king of the Kongas asked him to give his daughter in marriage. On his way he had to cross the river Tungabhadra which could not be forded at the time. He prayed to the goddess Bhadrakâḷi vowing that he would give the names of Bhadra and Bhadri to his male and female descendants and with the miraculous help of the goddess he was able to cross the river and settle at Nêraḷekeṟe with his followers. Here the heads of the five Vîraśaiva matts came and gave initiation to him and his followers. And the Bêḍa chief (Râyappa-Nâyaka) was given the honour of looking after the *ôkaḷi-sêve* (services of sprinkling coloured water over the devotees during certain religious ceremonies).

The Vîraśaiva guru Mahadêva or Mahadêvêśvara-svâmi (referred to in a previous para) who was apparently present at the above ceremony along with other heads of the Vîraśaiva matts, favoured Uppaliga-seṭṭi (a salt-manufacturer) by making him a *guḍḍa* as he was firm in his religious devotion and invested him with the office of looking after the oil-bath ceremony of the images. His temple which at first was small was now extended. Next arose a dispute between the rival claimants for the office of the *pûjâri*, *viz.*, the sons of Kâḍavîra Tammaḍi and the descendants of Kempamâda Tammaḍi and Kâḷamâda Tammaḍi of the house of Âlasâlamma. The guru Mahadêvêśvara-svâmi appointed the eldest claimant who was also a worker in gathering salt-bearing earth for salt-pans as the manager of temple services, while the younger members of the family performed the actual worship (the meaning of this line 31 is not clear). These priests were in return exempted from paying taxes for the land cultivated by them. The guru next honoured Paṭagâra (weaver) Râyaṇṇa-nâyaka by presenting him a white umbrella, emerald ear-ring, bracelet and bangles and a shawl and made him the hereditary leader of his tribe.

Mahadêvêśvara-svâmi further decreed that the descendants of Paṭagâra Râyaṇṇa-nâyaka, the priests of Pandêśvara temple, and its devotees or disciples, the clan of Hiṇḍi Râma, the divisions of Beḷekûṭa, (agriculturists ?), Doṇṇekûṭa (class of persons that policed the village with their clubs), Guparina-kûṭa (families which erected huts ?) Minḍa-guḍli-pâlinavaru (spade-workers) Keraṇe-Pâlinavaru (those who worked with a trowel in putting up mortar etc.,) Śivanankârêśvara-vakkalinavaru (devotees of the god Śivanankârêśvara) should be under the religious control of Vâṇijya-maṭha (Haradanhalli Matt) which was also to have the general supervision over the five temples referred to before.

Further it was also agreed that one-fifth of the fees collected in a monastery named Urigaddige on the Mâdêśvara hill was to be made over to the Haradanhaḷḷi Matt. So also two villages Râyanhalli and Basavanpura with all their rights were given away to the Haradanhaḷḷi matt in perpetuity for the expenses of food and illumination etc., in the matt.

After this comes the usual imprecation and the signature of the king as Allâḷa-nâtha.

Conclusion.

It may be stated in conclusion that the paleography, date and language of the grant as well as the excessive importance shown to the Vâṇijyapuri Matt in preference to the other fellow Vîraśaiva matts prove the spurious nature of the grant. The plate is yet interesting as it records the traditions current in the matt about the miracles and greatness of the Vîraśaiva gurus named therein.

14

At the villge Heggoṭâra, in the hobaḷi of Châmarâjanagar, on a slab set up in front of the Râmêśvara temple.

Size 4′ — 6″ × 2′ — 0″

Old Kannaḍa characters and language.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹೆಗ್ಗೋಟಾರ ಗ್ರಾಮದಲ್ಲಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಬಸರಿ ಮರದ ಕಟ್ಟೆಗೆ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿ ಸೇರಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4′—6″ × 2′—0″

ಹಳಗನ್ನಡದ ಲಿಪಿ

1. ಸ್ವಸ್ತಿಶ್ರೀರಜ್ಯವಿಜಯಾ ನೀತಿ
2. ಮರ್ಗ್ಗಪೆರ್ಮ್ಮನಡಿಗಳಪಟ್ಟಂ
3. ಗಟ್ಟಿದ ೩೯೩೬ ಇ ಸುಭ
4. ಕ್ರತುಸಂವತ್ಸರದ ಭದ್ರ
5. ಪದಮಸದ ಪೆಱೆತಲೆದೆವಸ
6. ಮಾಗೆ ಪೆರ್ಮ್ಮಾಡಿಯ ಸುಳೆ ಜೋಗ
7. ಬ್ಬೆಯುಮಗಳ್ ಸಿಗೆನಡ ಪೆರ್ಮ್ಮಾ
8. ಡಿಗಾವುಣ್ಡನ ಪೆಣ್ಡತಿ ಚಾವುಣ್ಡ
9. ಬ್ಬೆ ಇ ದೇಗುಲವಮಡಿಸಿ ತೆರ
10. ಗಾಲಂ ದೇವಟ್ಠಬಿಟ್ಟಳ್ ಇಡನಟಿದಂ
11. ಕೆಱೆಯುಂ ವರಣಾಸಿಯುಮಂ ಕ
12. ಎರೆಯುಮನಟಿದಂ

Transliteration.

1. svasti Śrî-rajya vijayâ Nîti-
2. margga Permmanaḍigaḷa paṭṭam-
3. gaṭṭida 3936 ı Subha-
4. kratu-saṃvatsarada Bhadra-
5. pada-masada peṟetale-devasa-
6. mâge Permmâḍiya suḷe Jôga-

7. bbeya magaḷ Sigeṇada Permmâ-
8. ḍigâvuṇḍana peṇḍati Châvuṇḍa-
9. bbe î-dêgulava maḍisi Tera-
10. gâlam devaṭṭha biṭṭaḷ idan aḷidam
11. keṟeyuṃ Varaṇâsiyumam ka-
12. vileyuman aḷidam.

Translation.

Be it well. May the Śrî-râjya be prosperous. In the year Śubhakṛit, 3936th year of the anointing of Nîtimârga Permânaḍi, on the full-moon day (*peṟe-tala-divasa.* see p. 29 of M. A. R. 1913.) . . . . . . Châvuṇḍabbe, wife of Permâḍigâvuṇḍa of Sîgenâḍ, and daughter of Jôgabbe, courtesan (*sûḷe*) of Permâḍi, got this temple erected and granted Teṟagâla as property of the temple (*dêvaṭṭha*: this word is probably a mistake for *dêvasva*). He who violates this is the destroyer of tanks, Benares and tawny cows.

Note.

The main theme of the present record is the erection of a temple, probably the original nucleus of the present Râmêśvara temple near which the epigraph is set up, by a woman who was the daughter, though illegitimate, of the Gaṅga king Nîtimârga Permânaḍi. The date is given as Śubhakṛitu 3936th year of the reign of the above king. It is not known which king Nîtimârga is referred to in this record. There are three kings of the name among the Gaṅgas, Nîtimârga I who reigned prior to 870 A. D., Nîtimârga II whose reign lasted probably from 886 to 913, and Nîtimârga III who ruled about 989. The characters of the present record seem to belong to the latter half of the 9th century. It is therefore likely that Nîtimârga I is the king mentioned in it. The number 3936 may be taken to indicate the number of years elapsed in the Kali era and if so, it corresponds to 835 A. D. This year is, however, Râkshasa according to both the southern and northern cycles of Jovian years and not Śubhakṛit. The nearest Śubhakrit years are A. D. 822 or 3923 Kali and 882 A. D. or 3983 Kali. Whether any Nîtimârga was ruling at such an early date as 822 A. D. cannot be determined. The use of the Kali era, however, is very uncommon at this period in the Mysore inscriptions. It is more probable that the engraver first engraved 39 and finding that it was wrong, put in 36 and forgot to cancel 39. If the year is regnal it corresponds to 882 A. D. The ruler would be Ereyaṅga Nîtimârga I the date of whose accession would then be 846 A. D. But Ep. Carn. I, Coorg No. 2 suggests 870 A. D. as the year of the accession of Râchamalla, son of Nîtimârga. In that case, it would have to be suggested that Nîtimârga I, came to the throne in 846 A. D. and was yet ruling in 882 A. D. and that his son Râchamalla was crowned as co-regent in 870 A. D. Otherwise it would be difficult to explain the name of the year which distinctly reads as Śubhakṛit in the inscription.

15.

On a stone slab set up near the tank bund at the same village Heggoṭhâra.

Size 2½′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಹೆಗ್ಗೊಟಾರದ ಕೆರೆ ಕಟ್ಟೆಯ ಬಳಿ ಇರುವ ಬಸರಿಮರದ ಕಟ್ಟೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು
(ಇದನ್ನು ಕೆಲವು ದಿವಸಗಳ ಹಿಂದೆ ಈ ಊರ ಆಗ್ನೇಯ ದಿಕ್ಕಿನ ಹೊಲದಿಂದ ತಂದು ಇಲ್ಲಿ ನಟ್ಟಿದಾರೆ)

ಪ್ರಮಾಣ 2′-6″ × 2′

ಸೂರ್ಯ ಲಿಂಗ ಚಂದ್ರ

1. ಶುಭಮಸ್ತು ದುರ್ಮುಕಿ ಸಂವತ್ಸ
2. ರದ ಆಸ್ವಿಜಶು ೩ಲು ಶ್ರೀ ಬಾ
3. ಲಕ್ರುಷ್ಣದೇವರ ನಿರೂಪದಿಂನಂಬಿ
4. ರ ಅಂಕಪ್ಪಯನವರು ಹೆಗ್ಗೊಠರ
5. ದ ಮಲಿಂಗೈಯಗೆ ಆ ಹೆಗ್ಗೊ[ಠಾ]ರಕ್ಕೆಸಲು
6. ವಪುರ ನಿನಗೆ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಕಲ್ಲ
7. ಪಠ್ಠೆಯವಿವರ ಆ ಪುರಕೆಸಲುವಸೀಮೆ
8. ಯೊಳಗಾದ ಸರ್ವಶ್ವಮ್ಯವ ಅ[ನು]ಭವಿಸಿಕೊಂ
9. ಡು ನೀನುದುರ್ಮ್ಮುಖಿಗೆತೆಱುವದುಗ ೨೯೦
10. ಹೆಮಳಂಭಿಗೆತೆಱುವದುಗ ೪೯೦ವಿ
11. ಳಂಭಿ ಸಂವತ್ಸರಕ್ಕೆ ನಿಂದಗುತ್ತಿಗೆಯಾಗಿ
12. ನೀನುಥೆಱುವದುಗ ೬೯೦ ಯಿದಲ್ಲದೆ ಅ
13. . . ಕಾಣಿಕೆಭೇಡಿಗೆ ಇಲ್ಲವೆಂ
14. ದು ಕೊಠ ಕಲ್ಲಪಟ್ಟೆ

Transliteration.

1. ṣubham astu Durmmuki-samvatsa-
2. rada Âsvija śu 3 lu śrî Bâ-
3. lakrushṇadêvara nirûpadim Nambi-
4. ra Ankappayanavaru Heggoṭhara-
5. da Maliṅgaiyage â Heggo [ṭhâ] rakke salu-
6. va Pura ninage guttigeyâgi koṭṭa kalla-
7. paṭṭheya vivara â purake saluva sîme-
8. yoḷagâda sarvaśvamyava a [nu] bhavisi ko-
9. ṇḍu nînu Durmmukhige teṟuvadu ga 2‘°
10. Hêmaḷambhige teṟuvadu ga 4‘° Vi-
11. ḷambhi-saṃvatsarakke ninda guttigeyâgi
12. nînu theṟuvudu ga 6‘° yidallade a-
13. . . . . . kâṇike bhêḍige illave-
14. ndu koṭha kallapaṭṭe

Translation.

May there be prosperity. On the 3rd lunar day of the bright half of Âśvayuja in the year Durmukhi, the priest (Nambira) Ankappaya issued under the order (nirûpa) of Bâla Kṛishṇadêvaru the following stone charter (kallupaṭṭe) to Maliṅgaiya of (the village) Heggoṭhâra granting him for payment of a fixed annual rent the (hamlet) pura belonging to Heggoṭhâra :—

You (the grantee) must enjoy all the rights over the lands comprising the *pura* and pay two varahas for the (year) Durmukhi, four varahas for Hêmaḷambi, and six varahas for the year Viḷambi as quit-rent. All other payments like the presents (kâṇike), benevolences (*bêḍige*) are remitted. This is the stone charter granted.

Note.

This records the letting out of the village Pura belonging to Heggoṭhâra by the priest of the Bâla Kṛishṇadêvaru temple of the said village to one Mâliṅgaiya for a fixed annual rent of six varahas, a smaller sum being paid for the first two years. The date is not expressed in terms of any era. The characters seem to belong to the first half of the 16th century. From this it is possible to infer that the Durmukhi year corresponds to A. D. 1536 and September 18 of this year is the probable date of the grant. No invocatory or imprecatory stanzas are given in the grant. No king is named nor the engraver.

16

At the same village Heggoṭhâra, on a stone standing behind the image of the God Kṛishṇa in the Kâḷiṅgamardana temple.

1. Size 5′ × 4½′.

Kannaḍa language and characters.

ಅದೇ ಹೆಗ್ಗೊಠಾರದಲ್ಲಿ ಊರು ಮುಂದೆ ಇರುವ ಕಾಳಿಂಗಮರ್ದನ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದುಗಡೆ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′ × 4½′

ಶಂಖ, ಚಕ್ರ	ಕೃಷ್ಣವಿಗ್ರಹ ಬಲಗೈಯಲ್ಲಿ ಬೆಣ್ಣೆ ಇದೆ ಎಡಗೈ ತೊಡೆಯಮೇಲಿದೆ	ಸೂರ್ಯ, ಚಂದ್ರ

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೪೯
2. ನೆಯ ವರ್ತ್ತಮಾನಕ್ಕೆ ಸಲುವ ಸರ್ವ್ವಜಿತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೭ರವಿವಾರ
3. ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪಕೃಷ್ಣ
4. ದೇವರಾಯ ಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲಾಸಮಯದಲ್ಲಿ ಅ
5. ವಸರದ ದೇಮರ್ಸಯ್ಯನವರ ನಾಯಕತನದ ವಳಿತಕ್ಕೆ ಪಾಲಿಸಿದ ವುಂಮ್ಮತ್ತೂರ
6. ಸೀಮೆಯಲ್ಲಿ ತಗಡೂರ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಹೆಗ್ಗೊಠಾರವನು ಆ ಹೆಗ್ಗೊಠಾರಕ್ಕೆ ಸಲುವ
7. ಪುರಮಾರ್ಗ್ಗಸರ್ವಸ್ವಾಮ್ಯಗಳನು ಶ್ರೀ ಕೃಷ್ಣದೇವರಾಯ ಮಹಾರಾಯರು ಅವಸ

8. ರದದೇಮರಸಯ್ಯನವರಿಗೆ ನಿರೂಪವನು ಪಾಲಿಸಿ ಸರ್ವಜಿತು ಸಂವತ್ಸ[ರ]ದ ಪುಷ್ಯ
9. ಶು ೭ ರವಿವಾರ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲು ಪಂಪಾಕ್ಷೇತ್ರದಲ್ಲ ವಿರುಪಾಕ್ಷೇಶ್ವ
10. ರನ ಸಂನಿಧ ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲಿ ಬಂಮಾಪುರದ ಶ್ರೀ ದೇವ ದೇವೋತ್ತಮ ಶ್ರೀಬಾಲ
11. ಕೃಷ್ಣದೇವರ ಅಂಗರಂಗಭೋಗ ಆ ಹೆಗ್ಗೊಠಾರ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಪುರಮಾರ್ಗ್ಗ
12. ಮೊದಲಾಗಿ ಏನುಂಟಾದ ಸರ್ವ್ವಸ್ವಾಮ್ಯ . . . ದಲ್ಲಿ ದೇವಾದಾ
13. ಬ್ರಹ್ಮಾದಾಯಗೌಡಸೇನಬೋವರರ ಕೊಡಗೆ . . ಗೊಡಗಿ ರಾಮಯ್ಯ ದೇ
14. . . . . ಸಂತೆಯ ಸುಂಕ
15. . . . . ಸಲುವಳಿಯ . . . .
16. ವಾಗಿ ದೇಮರ್ಸಯನವರ . . . .
17. ದ ಅನಂತಪುರದ . . . . . . ದಾನಧಾರಾ
18. ಪೂರ್ವಕವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ . . . . . ಪಾಲಿಸಿದ
19. . . . . ನಿಧಿನಿಕ್ಷೇಪಜಲತ
20. . . . . . ಗಳನುಸ . . ಯಬಾಲ

Transliteration.

1. śrî svasti śrî jayâbhyudaya Śâlivâhana Śaka varusha 1449-
2. neya varttamânakke saluva Sarvvajitu-saṃvatsarada Pushya śu 7 Ravivâra-
3. dalu śrîman mahârâjâdhirâja râjaparamêśvara śrî vîrapratâpa Kṛishṇa-
4. dêvarâya-mahârâyaru pruthvî-râjyaṃ geyyuttiral â-samayadalli A-
5. vasarada Dêmarasayyanavara nâyakatanada vaḷitakke pâlisida Vummattûra-
6. sîmeyalli Tagaḍûra sthaḷakke saluva Heggoṭhâravanu â Heggoṭhârakke saluva
7. puramârgga sarvasvâmyagaḷanu śrî Kṛishṇadêvarâya-mahârâyaru Avasa-
8. rada Dêmarasayyanavarige nirûpavanu pâlisi Sarvajitu-saṃvatsa [ra] da Pushya-
9. śu 7 Ravivâra Makara-Sankrânti—puṇyakâladallu Pampâkshêtradalli Virûpâkshêśva-
10. rana sannidhi Tungabhadrâ-tîradalli Bammâpurada śrî dêva-dêvôttama śrî Bâla-
11. Krishṇa-dêvara anga-ranga-bhôga â Heggoṭhâra â grâmakke saluva puramârgga
12. modalâgi ênuṇṭâda sarvva-svâmya . . . . . dalli dêvâdâ [ya]
13. brahmâdâya gauḍa-sênabôvara (ra), koḍagi . . . . godagi Râmayya-dê
14. . . . . santeya sunka
15. . . . . saluvaḷiya
16. vâgi Dêmarsayanavara . . . .
17. da Anantapurada . . . . dâna-dhârâ-
18. pûrvakavâgi â-chandrârka-sthâyiyâgi . . . . pâlisida

19. . . . . nidhi-nikshêpa-jala-ta-
20. galaṇu sa . . . . ya bâla

Translation.

Good fortune. Be it well. On Sunday the 7th lunar day of the bright half of Pushya of the year Sarvajit, 1449th year of the victorious and prosperous Śâlivâhana era, while the illustrious *mahârâjâdhirâja râjaparamêśvara, śrî vîra vratâpa* Kṛishṇadêvarâya was ruling the earth :—

The illustrious Kṛishṇadêvarâya-mahârâya issued a *nirûpa* to the Secretary (*avasarada*) Dêmarasayya granting the full rights of the village Heggoṭhâra with its hamlet Pura and outskirts (? Puramârga) belonging to Tagaḍûr-sthala in Ummattûr-sîme favoured for the office of *nâyaka* to Avasarada Dêmarasayya.

On the holy occasion of Makara-sankrânti and Sunday, being the 7th lunar day of the bright half of Pushya in the year Sarvajit, in Pampâkshetra and in the sacred presence of Virûpâkshêśvara and on the banks of the Tungabhadrâ, (king Kṛishṇarâya) granted (by the above nirûpa) for the decorations and illuminations of the greatest of the gods, Śrî Bâlakṛishṇadêvaru of Bammâpura, all the rights over the village Heggoṭhâra including *Puramârga, dêvâdâya* (grants for temples), *brahmâdâya* (grants for Brahmans) *gauḍa-sênubôvara-koḍige* (grants to the village headman and accountants), grant to Râmaiya-dêvaru temple, income from tolls at fairs, etc., to (some one not named) belonging to Anantapura and (a subordinate) of Avasarada Dêmarasayya, the grant being made with pouring of water to last as long as the sun and moon endure and to include the rights of treasure on the surface and underground, water springs, tree-growth, etc.

Note.

This inscription being incised on a slab behind the image of the god Kṛishṇa could not be fully read as some lines below were screened partly by the image. The record is of the reign of the Vijayanagar king Kṛishṇadêvarâya and records the gift of the village Heggoṭhâra in Ummattûr-sîme for services in the temple of the god Bâla-krishṇa in Bammâpura, the grant being managed by some officer subordinate to Avasarada (Secretary) Dêmarasayya. The charter was issued as a *nirûp* and addressed to the said Dêmarasayya on Sunday 29th December 1527, which is exactly the English equivalent of the lunar date given in the grant (lines 8, 9).

17.

At the village Kirugoṭhâra, in the same hobaḷi, on a stone slab standing near the well in the garden of Puṭṭaṇṇa.

Size 4′ × 3′

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಕರುಗೊಠಾರದ ಪುಟ್ಟಣ್ಣನವರ ತೋಟದ ಬಾವಿಯ ತೆವರಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.
(ಇದನ್ನು ಕರುಗೊಠಾರದ ಊರು ಮುಂದಣ ಜಗಲಿಯಿಂದ ತಂದಿದೆಯೆಂದು ಹೇಳುತ್ತಾರೆ.)

ಪ್ರಮಾಣ 4′ × 3′.

1. ಸ್ವಸ್ತಿಶ್ರೀ ತಿರುಮನ್ನಿವಳರ ತಿರುನಿಲ ಮಡನ್ದೆಯುಂ
2. . . . . . ಚೆಲ್ವಿಯುಂ
3. . . . . ವೊಡವ . . . .
4. . . . ಪರೆಯ . . . .
5. . . . . ಇೞತ . . . . ಮುಡಿಯುಂ
6 . . . ಮಾಡಿಯುಂ ಮುನ್ನರವ
7. . . . . ಚನ್ದರ ಮಾಡಿಯುಂ ಇವಿಯುಲ್ದುತಂ . . . . . ಣ್ಡಂ
8. ಪರಕೇಸರಿಯಾನ ಶ್ರೀರಾಜೇನ್ದ್ರಚೋೞದೇವರ್ಕಿಯಾಣ್ಡಾದಯ್ದ
9. ನೆಯ ಸಕನ್ರಿಪಕಾಳಾತೀತಂಗಳ್೯೩೯ನೆಯ ನಳಸಂವತ್ಸರ
10. ಭಾದ್ರಪದ ಮಾಸಾದ ಪುಣ್ನಮಾಯುಂ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು
11. . . . . ಕಲಾಳ
12. ಯ್ಯ . . . . ತುಱುವಂಕೊಂ
13. . . . . ಬೆಸನಗೆಯ್ದೊಡೆ
14. . . . . .ಬೆಂಕೊಂಡ ಕಲಿಯಾಳ
15. ಚೋೞತ್ತರಮಗಂ
16. . . . . . ವಿಟ್ಟಂಸನಿಕರ

Transliteration.

1. svasti śrî tirumanni vaḷara Tiru-nilamaḍandeyuṃ
2. . . . . . . chelviyum
3. . . . . . . voḍava
4. pareya
5. . . . . . . iḻata . . . . muḍiyum
6. . . . . . . mâḍiyum munnarava
7. . . . . chandara mâḍiyum iviyuldutam . . . ṇḍam . .
8. Parakêsariyâna Śrî Râjêndra Chôḷa dêvar ki yâṇḍâd ayda-
9. neya Sakanripa-kâḷâtîtamgaḷ 939 neya Naḷa-samvatsara
10. Bhâdrapada-mâsâda puṇnamâyum Brihaspati-vâradandu
11. . . . . Kalâḷa-
12. yya . . . . tuṟuvam koṃ-
13. . . . . besaṅa-geydoḍe
14. . . . . benkoṇḍa kaliyâḷa
15. Chôḷattara magaṃ . . . .
16. . . . . viṭṭam sanikara . . . .

Note.

This record is much worn out and only a few letters in each line are clearly legible except in lines 8-10 which have been fully deciphered. After the usual titles applied to the Chôḷa king Parakêsari Râjêndrachôḷadêvar, the inscription contains the exploits of a hero, who was the son of Chôḷattara, in a fight for the defence of cattle. The date is given both in regnal years and in terms of the Śaka era: 5th year of his reign and Śaka 939 Naḷa, Bhâdrapada śu 15 Thursday. The year Ś 939 corresponds to A. D. 1017 and this is Pingaḷa. The previous year namely Ś. 938 is Naḷa. Taking the latter year, Bhâdrapada śu 15 corresponds to August 20th, 1016 A. D., a Monday and not Thursday. Taking the former year S′ 939 Pingaḷa Bhâdrapada śu 15 corresponds to September 8, 1017 A. D., a Sunday. If, however, the previous year *viz.*, Ś 937 Râkshasa is taken the date coincides with Thursday and is equivalent to September 15, A. D. 1015. But the year 1015 is the 4th year of the king Râjêndrachôḷa. The titles of the king "tirumanni vaḷara tiru-nila-maḍandeyum," etc., are in the Tamil language but written in Kannaḍa characters. (cf. E. C. III, Nanjangud 160.)

18.

On the site of the deserted village Śambhupura, on a stone set up under a margosa tree in front of the Śambhuliṅga Basavêśvara temple.

Size 5′ × 2′

Kannaḍa language and characters.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ಗ್ರಾಮ ಶಂಭುಪುರದ ಶಂಭುಲಿಂಗ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಆಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ಬೇವಿನಮರದ ಕೆಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′

1. ೦ ಶ್ರೀ ನಿಜದಲಿಂಗನೆ ಗತಿ
2. ಶ್ರೀ ಸಂಬುಲಿಂ [ಗ] ಗತಿ ಶ್ರೀ ಬುಜಂ
3. ಗನೆ ಮತಿ ಜನಕಾದಿ ಸನಕಾಲಮಂ ವರು
4. ಷಮಂ ಮಸಾಂಕಮಂ ಪಕ್ಷಮಂ ದಿ
5. ನಮಂ ಸುವಾರಮಂ ಶ್ರೀಮನ್ಮಹಾಮಂ
6. ಡಳೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾಯ ಮಹಾ
7. ರಾಜ ರಾಯ ಸಿಂಹಾಸನ ಮನಾಳು
8. ವ ವೀರನ್ರಿ ಪತಿ ಕ್ರುಷ್ಣರಾಯರ ನಿರೂಪ
9. ದಿಂದ ಸಾಳುವ ತಿಂಮರಾಜ ಆಳು
10. ವುಂಮತೂರಿಗೆ ಸಲುವ ಬದಣಗು
11. ಪ್ಪೆಯು ವೀರಪ [ಗ] ವುಡಗೆ ಸರ್ವ್ವಮಾನ್ಯದ
12. ವ್ರಿತ್ತಿಯಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆಯು ಸಂ
13. ಬಕಿ ಪುರದ ಚತುಸೀಮೆಯು ಎಲೆ
14. ಯ ವಿವರ ಕಾಝಿಯಗದೆಯು ಬ
15. ದನಗುಪ್ಪೆ ಪುರಕ್ಕೆ ಸಲುವ ಬಡರ
16. . . . . ವೆ ಕಲಂದೆಯು ಹಾ
17. ಯಿಗಡ ಮೂಡಳತೆವರುಂಬನ
18. ದಾಲದ ಮೂಡಳ ತೆವರು ಹೆಗ್ಗೊಱಾ
19. ರದ ಯಲ್ಲೆಯೊರಡುಂ ಕೂಡಿದಲ್ಲೆ ಮರಿ
20. ಯಾಲದ ಬದುವು . . . .

Transliteration.

1. śrî nijada linganê gati
2. śrî Sambulinga [ga] ti śrî Bujan-
3. gane mati Janakâdi-sanakâlamaṃ varu-
4. shamaṃ masânkamaṃ pakshamaṃ di-
5. namaṃ suvâramaṃ śrîman mahâmaṃ-
6. ḍaḷeśvara śrî Vîradêvarâya-mahâ-
7. râja râya-simhâsanaman âḷu-
8. va vîra-nripati Krushṇarâyara nirûpa-
9. dinda Sâḷuva Timmarâja âḷu-
10. Vummatûrige saluva Badaṇagu-
11. ppeya Vîrapa [ga] vuḍage sarvamânyada
12. vrittiyâgi koṭṭa koḍageya Saṃ-
13. bakipurada chatusīmeya ele-
14. ya vivara Kâṟeya-gadeya Ba-
15. danaguppe-purakke saluva baḍara
16. . . . . ve kalambeya hâ-
17. yigaḍa [da] mûḍaḷa tevaruṃ Bana-
18. dâlada mûḍaḷa tevaru Heggoṭhâ-
19. rada yalle yeraḍum kûḍidalle Mari-
20. yâlada baduvu

Translation.

The illustrious (god) Nija-liṅga is the refuge. The auspicious Śambhuliṅga is the refuge. The holy Bujaṅga is the inspirer. During the auspicious time, (? *janakâdisana-kâlamam*) year, month, fortnight, tithi, and week-day .... The following are the four boundaries of the village Sambakipura, granted as *koḍagi-vṛitti* free of imposts to Vîrapagauḍa of Badanaguppe belonging to Ummattûr ruled by Sâḷuva Timmarâja, under the orders (*nirûp*) of the heroic king Krushṇarâya ruling on the throne of the illustrious *mahâmaṇḍalêśvara* Vîradêvarâya :—

The high ground (*tevaru*) to the east of Kâṟeya-gadde (a large area of wet land) and the place where the stream .... belonging to Badanaguppe (village) is forded ; the hillock to the east of Banadâla (village) ; the corner of Mariyâla (village) where the two ends of Heggoṭhâra (village) meet. (Heggoṭhâra, Badanaguppe and Mariyâla are the villages immediately to the west, north and east of Sambukapura).

Note.

The inscription is not dated. The meaning of the phrase *janakâdisana kâlamam* in line 3 is not clear. The names of three favourite *liṅgas* (symbols of the god Śiva) are invoked. Of these Śambhu-liṅga is the name given to the *liṅga* in the temple near which the record is found. Bhujaṅga is the name given to the liṅga in the large temple of Śiva at Ummattûr, about five miles from the inscription stone. The village Śambakipura or Śambhuliṅgapura seems to have been granted as a *koḍagi* to Vîrappagauḍa of the village Badanaguppe, about two miles off from the epigraph. The donor was Sâḷuva Timmarâja, the famous minister of Kṛishṇarâya (1509-1529), king of Vijayanagar. The minister was entrusted with the government of Ummattûr district. (See E. C. III, Nanjangud 195.) Vîradêvarâya may be a contraction of Vîra Narasimhadêvarâya, the immediate predecessor of Kṛishṇarâya or it may indicate Dêvarâya, his distant predecessor. The inscription abounds in orthographical errors.

19.

GUNDLUPET TALUK.

Copper-plate in the possession of the goldsmiths of Gundlupet town.
One plate :—Modern Kannaḍa characters and language.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

ಗುಂಡಲಪೇಟೆ ಕಸಬಾ ಅಕ್ಕಸಾಲಿಗರ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಶ್ರೀಮತು ಸ್ವಸ್ತಿ ಸಮಸ್ತಲೋಕ ವಿಸ್ತರ ತ್ರಿಬುವನ ಬುವನ ನಿರ್ಮಿ
2. ತೋದಾರ ಅನಂತ ವೇದಾಶಸ್ತ್ರ ಶಬ್ದಪುರಾಣ ಪಾರವಾರಗಂಬಿ
3. ರ ದಿರದಿರೋದಾರ ಜಗಕೆ ಹರಕರಣಕರ್ತರಾದ ಪೆಸುನಿಹ
4. ನುಮಂತ ಪೆಂದೊಳ ಪುರದೀಸ್ವರರಾದ ಕೂರ್ಮಗವಹನಕನ
5. ಕಕುಲೀಬರಣ ಶ್ರೀ ಕಳಿಂಗರಾಯ ನಿರ್ಧುಮಧಾಮ
6. ಚೋೕಳರಾಯಸ್ತಪಾನಾಚಾರ್ಯ ಅತಳವಿತಳ ಸುತ
7. ಳತಳಾತಳ ಮಹೀತಳಪಾತಾಳ ಲೋಕನಿರ್ಮಿತೋ
8. ದಾರಾ ಪೃತ್ವಿ ಅಪುತೇಜು ವಾಯು ಅಕೀಶನಿರ್ಮಿ
9. ತೋದಾರ ಕರುಮೊನೆ ಕಂಟದವೊನೆ ಕದರು
10. ಮೊನೆ ನೇಗಿಲು ಮೊನೆನಿರ್ಮಿತೋಧಾರ ಶ್ರೀಕಳಿ
11. ಕಾಂಬಕಮಟೆಸ್ವರ ಪಾದಪೂಜವಿದೇಹಿ
12. ಗಳದಂತೇ ॥ ಶಲವಹನ ಶಾಕಾಬ್ದ ೧೬೩೮ನೆ
13. ಸಂದವರ್ಧಮಾನವಾದ ತಾರಣನಾಮಸಂ
14. ವತ್ಸರದ ಮಾರ್ಗಶರಸು ೫ ಯ । ಬಾನುವಾರ
15. ಹಸ್ತನಕ್ಷತ್ರ ೧೨ ಸುಬದಿವಾಸದಲ ವಿಜಯಾ
16. ಪುರದಲಿಯಿರುವ ಮಲಪಗುರು ಸ್ವೇಮಿಯ
17. ವರಿಗೆ ನೀಲಗಿರಿ ನೇಲ್ಕುನಾಡಿನ ಕೋತಸಿಸುಮಕಳು
18. ಕಾಳಕಂಮಟ ಕೆಂಚಕೋಡಿ । ನಮಲುಕೊ
19. ೕಟೆ ಸೆರಿದ ಕೂಡಲುರು ಕಂಮಟ ಕಣಚ ಯರ

back (ಹಿಂಭಾಗ)

20. ಡು ಸ್ತಳದ ಸಿಶರು ಯಿಂನು ಮುಂತಾಡಸಮ

21. ಸ್ವಜನಗಳು ಕೂಡಬರೆದುಕೊಟೕ ಜಯರೇ
22. ಕೆಯೇನೆಂದರೆ ಅದಾಗಿ ನಾವು ನಂಮಮನೆ
23. ಗಳಿಗೆ ವರುಶಕೆ ೧೧ ಹಣಕಾಣಿಕೆ ಮದುವೆ
24. ವಸಗೆಗಳಿಗೆ ೧೨ ಹಣ ಕಾಣಿಕೆ ಕೊಟು ತ
25. ಪುನೆಪುಗಳಿಗೆ ೧೧ ಹಣ ಸಹ ಕೊಟುನಿಮಗೆನಂ
26. ಮಸ್ತಳದಲಿ ನಿಮಗೆ ಸರ್ಪರಾಯಿಮಾಡಿಮುಂ
27. ದಕೆ ರವಾನೆಮಾಡಿ ಕಳುಹಿಸಿಕೊಡಲುಳವರು
28. ಯೆಂದು ನಾವಾಗಿ ನಂಮ ಕುದು ರಾಜಿಯಿಂ
29. ದಬರದುಕೊಟ ತಾಂಬ್ರದ ಜಯರೇಕೆ ಯಿದಕೆ
30. ತಪಿದರೆ ಕಾಸಿಯಲಿ ಗೋಹತ್ಯ ಸಿಸುಹತ್ಯ ಮಾತ್ರುಪಿತ್ರು
31. ಹತ್ಯಮಾಡಿದ ಪಾಪಾ ಯಿದಕೆ ಸಾಕ್ಷಿಗಳು ಜೋಗಿಗ
32. ವುಡ ನಂಜೇಗೌಡ ಪಾದಗವುಡ ಕೆಂಚಗವುಡ ದ್ದ
33. ಡೆಗವುಡಸಹ ಸೇಕ್ಷಿ ಬರದಾತ ಕೊಯಂತೂರಸು
34. ಬಾಚೇರಿಯು ಬರದುಕೊಟ ಜಯರೇಕೆಪಟ್ಟೆ

Note.

This copper plate record called *jayarêkhe-paṭṭe* is written in the characters of the 19th or 20th century. A long vowel is often indicated by the sign (ೕ). Thus *kulâbaraṇa* in line five is written as *kula*ೕ *baraṇa.* Similarly in lines 8, 11, 12, 16, etc., the same sign is used. The grant is further full of mistakes of orthography and it is very difficult to make out the several epithets in praise of the priest Malapagurusvâmi, the donee. The object of the record is to register an agreement by the guilds of artisans of Nîlagiri, etc., to pay certain taxes or fees, *viz.*, a general tax of one haṇa per family or house, marriage-tax (including fees for other such auspicious occasions) of two haṇas per family, a fine of one haṇa for transgressions of religious customs, to their guru Mallapagurusvâmi, priest of Kâlikammaṭêśvara, in Vijayapura (Gundlupet). They also agreed to give him a free supply of provisions when he visited them and convey him (free of cost) to the next camp. The donors are stated to be (lines 17-20) the *sisumakkalu* or disciples among the *Kôtas* of the four nâḍus of Nîlagiri, disciples among the artisans of Kâḷa-kammaṭa, Kenchakôḍi, Namalukôṭe and Kûḍalûru-kammaṭa, Kaṇacha, etc., and all the inhabitants of the last two places. These places, however, cannot be identified and the meaning of the lines (17-20) is far from clear.

The witnesses to the grant are named Jôgigauḍa, Nañjegauḍa, Pâdagauḍa Keñchegauḍa, and Daḍegauḍa. The engraver's name is Subbâchâri of Koyamtûr (Coimbatore).

The usual imprecation against the violators of the grant is given in lines 30-31. The meaning of the lines 4 and 5 containing praises of the god Kâḷika-kamaṭeśvara is not clear.

The date is given as Sunday the 5th lunar day of the bright half of Mârgaśira with Hasta in the year Târaṇa, 1638 of the Śâlivâhana era. But S′ 1638 is identical with Durmukhi and not Târaṇa and the nearest year Târaṇa is S′ 1626, which is twelve years behind the date given. If we take S′ 1626, Mârgaśira śu 5 coincides with Monday (November 20, 1704) and the nakshatra is Śravaṇa. The genuineness of the grant is very doubtful.

20.

At the village Maḍehaḷḷi in the hobaḷi of Guṇḍlupet, on a slab standing at the back of the house of Mâdappa, son of Kuḷḷappa.

Size 5′ × 5.′

Kannaḍa language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಡೆಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕುಳ್ಳಪ್ಪನ ಮಗ
ಮಾದಪ್ಪನ ಮನೆಯ ಹಿಂದುಗಡೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 5′.

ಸೂರ್ಯ ಬಸವ, ಲಿಂಗ ಚಂದ್ರ.

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕವರುಷ ೧೨೯೬ನೆಯ ಶ್ರೀ ಅನಂದ ಸಂವತ್ಸರದ ಪುಶ್ಯಬ ೫ ಸೋ ।
2. ಶ್ರೀಮನುಮಹಾಮಂಡಲೆಸ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಸೆಗೆ ತಪ್ಪುವ
3. ರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವಿರಬುಕ್ಕರಾಯನ ಕುಮಾರ
4. ಚಿಕ್ಕಕಂಪಂಣಒಡೆರ ಕುಮಾರ ನಂಜಂಣ ಒಡೆಯರು ತಂಮ್ಮ ತಂ
5. ದೆಕಂಪ್ಪರಾಯರು ಸ್ವರ್ಗ್ಗಸ್ತರಾದಲ್ಲಿ ವಿಜಯಾಪುರದ ರಾಮಯ್ಯದೇವರಿಗೆ ಅ
6. ಮೃತಪಡಿಗೆ ಕುಡುಗುನಾಡ ಮಡೆಹಳ್ಳಿಯ ಚತುಸ್ಸಿಮೆ ಒಳಗೆ ಏನುಳಗದ್ದೆ ಬೆದ್ದಲು
7. ಅಕ್ಷೀಣಿನಿಧಿ ನಿಕ್ಷೇಪಜಲ ಪಾಶಾಣ ಸಿದ್ದಸಾಧ್ಯತೇಜಸ್ವಾ
8. ಮ್ಯಃಸರ್ವ್ವ ಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿ ಸಹಿತವಾಗಿ ಆಮಡೆಹಳ್ಳಿಯನು
9. ರಾಮನಾತಪುರಮಂ ಧಾರೆಯನೆಱೆದು ಕಲ್ಲನಡಿಸಿಕೊಟ್ಟ ಸಾಸನ ।
10. ಯಿಧರ್ಮ್ಮಕ್ಕೆ ಆರು ಅಳುಪಿದವರಿಗೆ ದೇವ ದ್ರವ್ಯವನು ಅಪಹರ್ಸಿ
11. ಕೊಂಡವರಿಗೆ ಎಷ್ಟುನರಕವಿಹುದು ಆಯಷ್ಟುನರಕವಿಹುದು
12. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಃ ವ ಸುಂಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರುಷ
13. ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ಎಂದು ತಾಗಿ ಈ
14. ಧರ್ಮ್ಮಕ್ಕೆ ಅಳುಪಿದವರು ಅಂಥಾ ನರಕವನು ಅನುಭವಿಸು
15. ವರು ಯಿ ಸಾಸನಕ್ಕೆ ನಂಜಂಣ ಒಡೆಯರ ಸುಹಸ್ತದ ವ
16. ಪ್ಪ ಶ್ರೀ ವಿಶ್ವೇಶ್ವರ ॥

Transliteration.

1. svasti śrî saka-varusha 1296 neya śrî Ânanda-saṃvatsarada Puśya ba 5 Sô
2. śrîmanu mahâmaṇḍalesvara arirâya-vibhâḍa bhâsege-tappuva-
3. râyaragaṇḍa chatus-samudrâdhipati śrî vîra Bukkarâyana kumâra
4. Chikka Kampaṇṇa-oḍera kumâra Nañjaṇṇa-oḍeyaru tamma tan-

5. de Kaṃpparâyaru svarggastarâdalli Vijeyâpurada Râmayyadêvarige a-
6. mrutapaḍige Kuḍugunâḍa Maḍehaḷḷiya chatussîme-oḷage ênuḷa gadde beddalu
7. akshiṇi nidhi nikshêpa jala pâśâṇa siddha sâdhya têjasvâ-
8. mya sarvva-prâpti samasta-baḷi sahitavâgi â Maḍehaḷḷiyanu
9. Râmanâtapuramaṃ dhâreyan er̤edu kalla naḍisi koṭṭa sâsana
10. yi-dharmmakke âru aḷupidavarige dêva-dravyavanu apaharsi-
11. koṇḍavarige eshṭu narakavihudu â yashṭu narakav ihudu
12. sva-dattam para-dattaṃ vâ yô harêtu vasundharâṃ shashṭhir-vvarusha-
13. sahasrâṇi vishṭhâyâṃ jâyatê krimi endu tâgi î
14. dharmmakke aḷupidavaru anthâ narakavanu anubhavisu-
14. varu yi sâsanakke Nañjaṇṇa-oḍeyara su-hastada va-
16. ppa śrî Viśvêśvara ||

Translation.

Be it well. On Monday, the 5th lunar day of the dark half of Pushya, in the auspicious year Ânanda, the Śaka year 1296 :—

This is the charter granted by Nañjaṇṇa Oḍeyar, son of Chikka Kampaṇṇa Oḍeyar, who was a son of the illustrious mahâmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their words, lord of the four oceans, Vîra Bukkarâya, on the occasion of the death of his father Kamparâya, made a grant for food-offerings to the god Râmayyadêvaru of Vijeyâpura, of the village Maḍehaḷḷi, (called) Râmanâthapura in Kuḍugunâḍu, with all rice-fields, dry fields, imperishables, treasure, hidden hoards, water springs, minerals, present rights and possibilities, full powers, all income and taxes, after pouring of water and setting up a stone (on which the grant is engraved).

He who violates this charity, suffers (residence in) as many hells as one who seizes the property of the gods. He who confiscates the land given by himself or by others will be born as a worm in ordure for sixty-thousand years. Thus those who violate this charity will suffer in such hells.

To this śâsana (is affixed) the signature in his own hand of Nañjaṇṇa Oḍeyar : Śrî Viśvêśvara.

Note.

This records the gift of the village Maḍehaḷḷi (the village where this inscription is set up) situated in the district of Kuḍugunâḍ (which seems to have comprised portions of the present Gundlupet Taluk) for services in the temple of Râmayyadêvaru in Vijeyâpura which is the same as the Râmanâtha temple near the present town of Gundlupet (the hamlet of Vijeyâpura still existing near Gundlupet). The donor was Prince Nañjaṇṇa Oḍeyar, grandson of Bukka I of Vijayanagar, and son of Chikka Kampaṇṇa Oḍeyar called also Kamparâya (line 5). Several inscriptions of both the father and the son are found in Nanjangûḍ, Châmarâjanagar and Guṇḍlupêṭ Taluks testifying to their rule in those parts as governors (See Gundlupet 32 of Ś 1294 and 46 of Ś 1290 and Nanjangud 117). The occasion of the grant was the death of Chikka Kampaṇṇa Oḍeyar the date of which is thus determined. The date of the grant is given as Ś 1296 Ânanda, Pushya ba 5 Monday, corresponding to 25th December, 1374 which is a Monday. But the tithi current on the day is shashṭhi and not pañchami as stated in the grant. No invocation or imprecation is contained in the charter. It is also interesting to note that this very village had been previously granted for a Jaina temple Biṭṭijinâlaya of Tuppûr in Ś 1118 (E. C. IV Gundlupet 27). The village Maḍehalli seems to have been renamed Râmanâthapura as it was given away to the god Râmanâtha or Râmayyadêvaru. If we take the solar month corresponding, Makara bahuḷa pañchami will coincide with Monday Jan. 22 A. D. 1375 on which day pañchami tithi began at about 10 A. M. This confusion between lunar and solar months is possible in these parts owing to the mingling of the Tamil immigrants from the neighbouring Coimbatore and Malabar Districts with the native Kannaḍa people.

21.

At the village Masahaḷḷi, in the same hobaḷi, on a stone set up in front of the village. Size 4′ × 4′.

Kannaḍa language and characters.

ಅದೇ ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಸಹಳ್ಳಿ ಊರಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 4′.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹನ
2. ಶಖವರುಸಕೆಸಲುವ ೧೪೬೭ಲನೆ ವರುಸ
3. ಕ್ಕೆ ಸಲುವ ಪಾರಥವ ಸಂವತ್ಸರದ ಭದ್ರಪದ ಬ ೩ ಲೂ
4. ಶ್ರೀಮತು ಸಾದಾಸಿವರಾಯ ಮಹಾರಾಯರ ಅನುಗ್ನೆ
5. ಯಿಂ ರಾಮರಾಜ ಮಹ ಅರಸುಗಳ ನಿರುಪದಿಂ ರುಸ್ತುಂಜಿ ಖ
6. ನ ವೊಡೆರು ಕೊಡತಿಯಹೊಂನ ಹಲಗೆ ವೊಡೆರಿಗೆ ಕೊಟ ಗ್ರಮನುಗ್ರ
7. ಮದಕಲಪಟೆಕ್ರವೆಂತೆದರೆ ನಂಮ ವಿಜೆಯುಪುರಕೆ ಸಲುವಮಸಹ
8. ಳಿಗ್ರಾಮ ಕಾಲುವಳಿ ಮಬಿಜಉಳಿಪುರ ೧ ಕೆಂಗಹಳುಪುರ ೧ ಯಿ ಮೂ
9. ಬಿಗ್ರಾಮವನು ನಿವಗೆ ಸುತ್ತಿಗುತ್ತಿಗೆಯಗಿ ಕಲುಪಟೆಯಾಗಿ ಕೊಟೆವಾ
10. ಗಿ ಯೀಮುಬಿ ಗ್ರಾಮದ ಚತುಸಿವೆ ವೊಳಗುಳ ಗದೆದೆದಲುತೋಟ ಆ
11. ಡುಸುಂಕಯೇನುಂಟಾದ ಸಕಲ ಅದಾಯವನು ಅನುಭವಿಸಿಕೊಂಡು ಪ್ರ
12. ಮಾದಿಚಂವತ್ಸರದ ಕತ್ತಿಖ ಶು ೧ ಅರುಭ್ಯವಾಗಿ ಅನಂದಸಂವತ್ಸರದ
13. ಅಶ್ವಯಿಜ ಬ ೩೧ ನಿರೆಗೆ ಧಮ್ಮ್ರಕ್ಕೆ ಗ್ರಾಮದಲು ಸಾಗುವಳಿ ಕಲಪಟೆ
14. ಯಾಗಿ ತಬಿದುಗಳ ೪೦ ಅಕ್ಷರದಲು ನಾಲುವತ್ತು ವರಹಂನು
15. ತೆಬಿತಲ ಕಾಣಿಕೆ ಬೆಡಿಗೆಯಿಲ್ಲ ಯಿಧಮ್ಮ್ರಕಳಿಹಿದವರು ಗಂಗೆಕಾ
16. ಶಿಯಲಿ ಗೋಉಬ್ರುಮರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು

Transliteration.

1. śubham astu śrí jayâbhyudaya Sâlivâhana
2. śakha varusake saluva 1468 ne varusa-
3. kke saluva Pârabhava-saṃvatsarada Bhadrapada ba 3 lu
4. śrîmatu Sâdâsivarâyamahârâyara anugye-
5. yim Râmarâja-maha-arasugaḷa nirupadim Rustuṃji-kha-
6. na-voḍeru Koḍatiya-honna Halagevoḍerige koṭa gramanu gra-
7. mada kalapaṭe-kra [ma] ventendare namma Vijeyapurake saluva Masaha-
8. ḷi grâma kâluvaḷi Maṟujauḷipura 1 Kenga-haḷupura 1 yi-mû-
9. ṟu grâmavanu nivage sutti guttigeyagi kalupaṭeyâgi koṭevâ-
10. gi yî muṟa grâmada chatusime-voḷaguḷa gade bedalu tôṭa â-
11. ḍu-sunka yênuṇṭâda sakala-âdâyavanu anubhavisikoṇḍu Pra-
12. mâdi-chamvatsarada Kattikha śu 1 ârubhyavâgi Ânanda-saṃvatsarada
13. Âśvayija ba 30 nilege dharmmakke grâmadalu sâguvaḷi kalapaṭe-
14. yâgi taṟidu ga 40 âksharadalu nâluvattu varahaṃnnu
15. teṟutali kâṇike bêḍige yilla yi dharmmak aḷihidavaru Gange-Kâ-
16. śiyali gôü bramara konda papake hôharu

Translation.

May it be auspicious. On the 3rd lunar day of the dark half of Bhâdrapada in the year Parâbhava, corresponding to the year 1468 of the prosperous and victorious Sâlivâhana era.

By the order of the illustrious Sadâśivarâya-mahârâya and under the *nirûpa* (letter) of Râmarâja-mahâ-arasu, Rustumjikhâna-voḍeru granted the following stone charter conferring certain villages on Halagevoḍeyar of Koḍatihonnu (village) :—

We have given with a charter on stone the three villages Masahaḷi belonging to Vijeyâpura and Marujauḷipura, a hamlet of Masahaḷi, Kengahaḷupura, as *sutta-guttage* (*śrôtriya-guttige i.e.*, grant of land for a fixed payment of rent made in favour of priests) to you and hence you may enjoy within the four boundaries of the said three villages all the income from wet lands, dry lands, gardens, taxes on goats etc., with effect from the 1st lunar day of the bright half of Kârtîka in the year Pramâdîcha and paying forty *varāhas* for (a year, the first year ending with) the new moonday of the dark half of Âśvayuja in the year Ânanda. The land is to be cultivated and enjoyed as a religious grant in virtue of this stone charter. No presents (*kâṇike*) or benevolences (*bêḍige*) need be paid. He who violates this charity will incur the sin of killing cattle and Brahmans in the Ganges and Kâśi.

Note.

This inscription records the grant of the village Masahaḷḷi and its hamlets belonging to Vijayâpura sub-division (Guṇḍlupêṭ) to a Liṅgâyat priest named

Halage Voḍeyar of Koḍatiyahonnu for an annual payment of a quit-rent. The grant was made by a local officer named Rustumjikhân under the orders of Râmarâya of Vijayanagar. Sadâśiva was still the nominal king of Vijayanagar and his name is also mentioned along with that of Râmarâya. The date of the present grant is S. 1468 Parâbhava sam. Bhâ. ba. 3, which corresponds to 12th September 1546 A. D. The presence of a Moslem governor at Gundlupet under Râma Râya may be noted.

22

In the village Hangaḷa, in the Hobaḷi of Hangaḷa, on a stone set up in a wall of the Siddhêśvara temple.

Size 4′ × 2′.

Kannaḍa language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′.

1. ೦ ಸೊಭಕ್ರುತು ಸಂವಸರದ ಕರ್ತ್ರಿಕಬ ೧೦ ಲು
2. ೦ ಶ್ರೀಮಂಮಹಮಂಡಲೆಸ್ವರಾರಾಮರಜ
3. ೦ ಅಯುತ್ತಿರ:ಮಲರಾಜ ಅಯ್ಯನವರ ಕಾರ್ಯ್ಯ
4. ೦ ಕ್ಕೆಕರ್ತರಾದ ಸಂಕರಯನವರು ಅಂಕೈ
5. ೦ ಗಉಡನಮಗ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

Note.

This inscription is incomplete as it ends abruptly after the name Ankegauḍa, (the donee ?) in line five. It seems to record some grant made by Śankaraya, an officer under the mahâmaṇḍalêśvara Râmarâjaya-Tirumalarâjayya, to some one not named, who was the son of Ankegauḍa. It is dated the 10th lunar day of the dark half of Kârtika in the year Sôbhakṛit. No Śaka year is given. Râmarâja-Tirumalarâjayya was the last governor of Seringapatam under Vijayanagar kings and served Śrîranga I (1573-1584) and Venkaṭapatirâya I (1586-1615). The present grant may belong to Sôbhakrit, A. D. 1603. Râmarâja-Tirumalarâjayya was the son of Râmarâya, who was a son of Eṛe Timmarâja, brother of the famous king Râmarâya, who died in the battle of Tâḷikôṭe. (See p. 2 of the Kannaḍa poem Chikkadêvarâya vamśâvali and also E. C. IV, Hunsur, 36 of 1607, Chamarajanagar, 194 of 1610, Gundlupet, 13 of 1614 ? and 40 of 1610.)

23

At the same village Hangaḷa, on a stone lying near the village entrance.

Size 3½′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ಅಂಕದಬಾಗಿಲ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½′×2′

ಮುಂಭಾಗ

1. ○ ಸುಭನಮಸ್ತ್ರಃಖ
2. ○ ರಸಂವತ್ಸರದ ಶ್ರಾವಣಶು ೭ ಲು
3. ○ ಶ್ರೀಮಂಮಹಾಮಂಡಲೆಸ್ವರ
4. ○ ರಮರಜತಿರುಮಲರಜದೆವಮ
5. ○ ಹಾರಾಯಅಯನವರಕಾರ್ಯಕೆ
6. ○ ಕರ್ತರಾದ ಭದ್ರಪ
7. ○ . . . ಗಂಗೊಜನು ಹಂಗುಳದ
8. ○ ಕೆಲಸಿಗಳಿಗೆ ಸರ್ವ್ವ
9. ○ ಲಬೆಡುಗೆಸುಂಕಯೆಲ್ಲ
10. ○ ಉಸರ್ವ್ವಮನವನು

ಹಿಂಭಾಗ.

11. ಕೊಟಶಿಲಾಸಾಧನ
12. ಇದಕೆ ಅಣಿಪಿದವನು
13. ಕತ್ತೆಯ ತುಂಣಿಯನು
14. ಕಲುಪ್ಪನುತಿಂದ ನಾಯಿದ
15. ರಕಸಿಗೆ ಆಸೆಮಡಿದವ
16. ನಾಯಿದರ ಹೊಟೆಯಲಿ ಹು
17. ಟಿದವ ಎಂದು ಕೊಟಸಿಲಾ
18. ಸಧನಮಂಗಳಮ
19. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

(*Front*).

1. O subhanamastaḥ Kha-
2. O ra-saṃvatsarada Śrâvaṇa ṡu 7 lu
3. O ṡrîmam mahâmaṇḍalesvara
4. O Ramaraja Tirumalaraja-dêva-ma-
5. O hârâya-ayanavara kâryake
6. O kartarâda Bhadrapa.
7. O . . . . . . Gangôjanu Hanguḷada
8. O kelasigaḷige sarvva
9. O li bêḍuge sunka yella-
10. O ü sarva-manavanu

(*Back*).

11. koṭa ṡilâsâdhana
12. idake aṇipidavanu
13. katteya tuṇṇiyanu
14. kaluppanu tinda nâyida-
15. ra kasige âse maḍidava

16. nâyidara hoṭeyali hu-
17. ṭidava endu koṭa silâ-
18. sadhana mangaḷa ma-
19. ha śrî śrî śrî

Note.

This records the remission to the barbers of Hangaḷa of all taxes including benevolences, customs, duties, etc. The remission was made under the orders of the mahâmaṇḍalêśvara Râmarâja-Tirumalarâjadêva mahârâya by his agent Bhadrapa, the order being issued through his servant? Gangôja. An imprecation is contained in the grant that those who violate it will be born as the children of barbers. There are also other imprecations of a foul nature.

The date of the grant is Khara saṃ. Śrâv. śu. 7. No Śaka year is given. Probably the year Khara corresponding to A. D. 1591 is meant. Similar grants to barbers are also met with in other inscriptions (See M. A. R. 1912, Page 52).

24

At the same village Hangaḷa, copy of a paper sannad in the possession of the Liṅgâyat guṛu Channabasavasvâmigaḷu.

Kannaḍa language and characters.

ಅದೇ ಹಂಗಳದ ಮಠದ ಪಟ್ಟದ ಚನ್ನಬಸವಸ್ವಾಮಿಗಳಲ್ಲಿ ಇರುವ ಕರಡೇ ಕಾಗದದ ಸನ್ನದಿನ ನಕಲು.

ಸೂರ್ಯ ಲಿಂಗ ಚಂದ್ರ

1. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಪ್ರಉಡಪ್ರತಾಪರಾದಂಥ ದೊಢದೇವರಾ
2. ಜು ವಡೇರ್ಕೈಯನವರು ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು ೧೪೦೯
3. ನೆ । ಸೊಭಕೃತ್ತುನಾಮ ಸಂವತ್ಸರದಲ್ಲಿ ಹಂಗಳದ ಕಲ್ಲುಮಠ ॥
4. ದ ಶಾಂತಬಸವಲಿಂಗ ವಡೆರಿಗಿ ಪುತ್ರಪೌತ್ರ ಅಭಿವೃದ್ಧಿಯಾ
5. ಗಿ । ನಡೆವರೀತಿಗೆ । ಬಿಟಸ್ವಾಸ್ತಿ ವಿವರವೆಂತೆಂದರೆ ॥ ಅದಾಗಿಸ್ವು
6. ಭಕೃತುಸಂವತ್ಸರಧ । ಕಾರ್ತಿಕಶುಧ ೫ ಯಲ್ಲು ಗುರುವಾರದ
7. ಲ್ಲು । ಬಿಟಸ್ವಾಸ್ತಿ ವಿವರವೆಂತೆಂದರೆ ॥ ಅದಾಗಿ ॥ ಹಂಗಳದ
8. ಕೀಳುಗ್ರಾಮ ಹೊರಕೇರಿ ಬಾಚಹಳೀ ಗ್ರಾಮ ೧ಕ್ಕೆ ಗುತ್ತಿ
9. ಗೆ ಕಂಗು ೩೬ ॥ ೨ । ಉಟ್ಟವಳಿಕಂಗು ೭೮೦ ಹಂಗಳದ ಭೂ
10. ಮಿಯಲ್ಲಿ ಸೇರಿದ್ದ ಹೊಲ ೭೫ಕ್ಕೆ ಕಂಬಗಟಳೆ ೧೭೨೫ ।
11. ದೂ ಕಂಬವಂದಕ್ಕೆ ಹೊಲಲ್ಲು ಮಟಕ್ಕೆ ಯಾರು ಅಧಿಪ
12. ತಿಗಳೊ ಅವರು ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು । ಯ
13. ಂದುಯಿ ಹಾಕಿದಂತ್ತಾ ಸ್ವಾಸ್ತಿಯೀ ಹಂಗಳದ ಹಧಿ
14. ನಾಲ್ಕು ಹಳಿಗುಯಿಂನು ಹರಹರ ಗ್ರಾಮಗಳಿಗೆ ಆ
15. ಚಾರವಿಚರಕೆ । ಕಾರಣಕರ್ತರು । ಮತ್ತ್ಯೊಬರಿಗೆಕಾ
16. ರಣವಿಲ್ಲಾ ಮತ್ತು ನೆಟಕಲ್ಲುಬಿಟಬಸಿವೀಆಯಾ

17. ಸೊಮುಕಯಬತ್ತಸಕಲಾಉ ಯೀಮಟಕ್ಕೆ ಸ
18. ಲತಕ್ಕದ್ದೆ ಹೊರತು, ಮತ್ತೆ ಬೇರೆಯಾರುನು ಬಾದ್ಯತೆ
19. ಯಿಲ್ಲವೆಂದು ಹುಕುಂ ಅನುಸರಿಸಿ ಯಿರುತ್ತೆ ಆಯು
20. ರಾರೋಗ್ಯ ಐಶ್ವರ್ಯಾಭಿವೃದ್ಧಿಯಾಗಲೆಂದು । ಬಿ
21. ಟಂತ್ತಾ ಸ್ವಾಸ್ತಿ ಶುಭಮಸ್ತು ಆಯುರಾರೋಗ್ಯ ಐಶ್ವರ್ಯ್ಯಮಸ್ತು

Transliteration.

1. śrîmad râjâdhirâja praüḍapratâparâdantha Doḍha-Dêvarâ-
2. ju-vaḍêraiyanavaru Śâlivâhana śaka varushangaḷu 1409
3. ne । Sobhakṛittu-nâma-saṃvatsaradalli Hangaḷada Kallumaṭha-
4. da Śânta Basavalinga-vaḍerige putra-pautra-abhivṛiddhiyâ-
5. gi । naḍeva rîtige । biṭa svâsti vivarav entendare ‖ adâgi Svu-
6. bhakṛitu-saṃvatsaradha । Kârtika śudha 5 yallu Guruvârada-
7. llu । biṭa svâsti-vivarav entendare ‖ adâgi ‖ Hangaḷada
8. Kîḷugrâma Horakêri Bâchahaḷîgrâma । kke gutti-
9. ge Kangu 36 ‖ 2 । [h] ïṭṭuvaḷi kangu 7 ◦ O Hangaḷada bhû-
10. miyalli sêridda hola 25 kke kamba gaṭaḷe 1725 ।
11. dû kamba vandakke holallu (?) maṭakke yâru adhipa-
12. tigaḷô avaru anubhavisikoṇḍu baruvudu । ya-
13. ndu yî hâkidanttá svâsti yî Hangaḷada hadhi-
14. nâlku haḷigu yinnu harahara grâmagaḷige â-
15. châra vicharake । kâraṇakartaru । mattyobarige kâ-
16. raṇavillâ matyu neṭakallu biṭa basivî âyâ
17. somu kaya batta sakalâü yî maṭakke sa-
18. latakkaddê horattu matte bêre yârunu bâdyate-
19. yillavendu hukkuṃ anusarisi yirutte âyu-
20. rârôgya aiśvaryâbhivṛiddhiyâgalendu । bi-
21. ṭanta svâsti śubham astu âyur ârôgya aiśvaryam astu

Translation.

The illustrious râjâdhirâja prauḍhapratâpa Doḍa Devarâju-vaḍêraiya-navaru made a grant of land as detailed to Śânta-Basavaliṅgavaḍêr of Kallumaṭha in Hangaḷa for the prosperity of his sons and grandsons in the year named Śôbhakṛit, 1409th year of the Śâlivâhana era :—The following are the details of the grant of land made on Thursday the 5th lunar day of the bright half of Kârtika of the year Śôbhakṛit. The annual fixed quit-rent for the village Horakêri Bâchahaḷḷi which is a suburb (kîḷugrâma) of Hangaḷa is 36½ varahas and 2¼ hanas of Kanṭhîrâyi-guḷige: the income (from other sources?) is seven Kanṭhîrâyi guḷiges and for the dry fields included in the lands of Hangaḷa, 1725 kambas. ? ? ? . . . . dry field.

Whoever is the head of the maṭha will go on enjoying it. Thus is the estate granted.

They (the heads of the matt) alone have authority for inquiring into the conduct of (the residents of) the fourteen villages of Hangaḷa. No one else has any right over this.

Further in accordance with these orders, all stones set up in the land, all women dedicated to god (*basavi*), all income and property, *kayabatta* ?, all these can only belong to this matt and to no one else. The estate is granted in order that longevity, health and wealth may prosper.

May there be good fortune! May there be long life, health and wealth!

Note.

This is a manuscript supposed to be a copy of an original sannad. It seems to register the grant by Doḍḍadêvarâja Voḍeyar, of some lands in the villages Hangaḷa and Horakèri Bâchahaḷḷi, on the condition of a fixed annual payment, to Śânta Basavaliṅgavoḍêr, the guru of a Liṅgayat matt, named Kallumaṭha in Hangaḷa and to his descendants. The donee was also invested with authority over the inhabitants of Hangaḷa with its fourteen villages and of some other villages, not named, in social and religious matters. He was also given special rights such as control over dedicated women in the villages, etc.

The inscription is dated Thursday the 5th lunar day of the bright half of Kârtika in the year Śôbhakṛit, 1409 of Sâlivâhana era but Ś 1409 is Plavanga, not Śôbhakṛit. The nearest Śôbhakṛit is Ś 1405 or A.D. 1483. Moreover the date is too early for the donor of the grant, Doḍḍa Dêva Râja Oḍeyar who was the king of Mysore from 1659 to 1672 A. D. Even if Ś 1409 is a mistake for Ś 1585 or A. D. 1663, Kârtika śu 5 during this year would be Monday (26th October) and not Thursday. The grant appears therefore to be spurious.

A part of the next inscription in this collection (No. 25) also deals with the subject-matter of this grant.

25

The stone set up in the field of Gurappa to the south of the same village Hangaḷa.

Size 5′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗುರಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2′.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯು . . . .
2. ರುಸ ೧೫೭೮ ಸಂದುರ್ಮಕಿ (?) ಸಂವತ್ಸರದ ವಯಿಶಾಕ ಬ
3. ೧೨ ಚಂವಾರಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪ

4. ರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಖ ಮಹಾ
5. ರಾಯರಾಯರಯರವರು ಪ್ರಿತ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿ
6. ರಲು ಶ್ರೀವೆಂಕಟಪತಿರಯರವರ ನಿರುಪ
7. ದಿಂದ ಮೈಸುರಾಧಿಪ ಅಂತೆಂಬರಗಂಡ ಬಿರ
8. ದದ ದೇವರಜುವೊಡೇರು ಹಂಗುಳದಲು ಆ
9. ರಸಿನವರು ಯಿದ ಆರಮನೆಯಲ ವೊಡೆದಲ
10. ರಾಜೊಡೆರು ಮುಕ್ತರಾದ ಬಳಿಯ ಅಮ್ರುತಂಮ
11. ಕಲಮಟವಕಟಿಸಿ ಲಿಂಗಸ್ತಪ್ಯವಮಾಡಿಮರಳ ಬ
12. ಸವಲಿಂಗ ದೇವರಿಗೆ ಸ್ವಸಂತ್ತದ ಮಟವಕಟಿಸಿ ಹಂಗು
13. ಳದ ಸ್ತಳದ ಹೊಱಕೇರಿ ಬಾಚಳಿಗ್ರಾಮಕೆ ಸಲುಚತು
14. ಸೀಮೆವಳಗುಳ [ಂ] ತಗಿಡಹಕ್ಕಲು ಮರಕಟೆಯರೆಕೆ (ಕ?) ಟು ಕಾ
15. ಲುವೆ ಆಕೆಳಗಣ ಗದೆಬೆದ್ದಲುತೋಟ ಸುವಣ್ಣದಯ ಸು
16. ಂಖಮಗ್ಗಮನೆವಣಜಾತಿದೆರಿಗೆ ಸರ್ವಸಮ್ಯ
17. ಸರ್ವಾದಾಯ ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು
18. ಬರುವಿರಿಎಂದುಕೊಟಸಿಲಸಾಧನದಾನ ಮಾನ್ಯದ
19. ಲಿ . . . . ಯಿದ
20. ರ್ಮಕೆ ಆಳುಪಿದವ ಕತ್ತೆ ಪ್ರಜಾಪ
21. ತಿಗೆ ಆಳುಪಿದಾಗೆ

Translation.

1. śubham astu svasti śrî vijayâbhyudaya . . . .
2. rusa 1578 saṃ Durmaki-saṃvatsarada Vayiśâkaba-
3. 12 cham-vârali śrîmad-râjadhirâja râjapa-
4. ramêśvara śrî vîra pratâpa Śrî Rankha-mahâ-
5. râya-râya-rayaravaru pritvî-râjyam geyutti-
6. ralu śrî Venkaṭapatirayaravara nirupa-
7. dinda Maisurâdhipa ântembara-gaṇḍa-bira-
8. dada Dêvaraju-voḍêru Hanguḷadalu â-
9. rasinavaru yida âramaneyali voḍedali-
10. Râjoḍeru muktarâda baḷiya Ámrutaṃma
11. Kalamaṭava kaṭisi Liṃgastapyava mâḍi Maraḷa Ba-
12. savaliṃga-dêvarige sva-santtada maṭava kaṭisi Hangu-
13. ḷada staḷada Hoṟakêri Bâchaḷi-grâmake salu chatu-
14. sîme vaḷaguḷa [n] ta giḍa hakkalu marakaṭe yere keṭu-kâ-
15. luve â-keḷagaṇa gade beddalu tôṭa suvaṇṇadaya su-
16. nkha magga mane-vaṇa-jâti-derige sarva-samya
17. sarvâdâya âgumâḍi ânubhavisikoṇḍu
18. baruviri yendu koṭa sila-sâdhana dâna-mânyada
19. li . . . . yi-da-
20. rmake âḷupidava katte prajâpa-
21. tige âḷupidâge

Translation.

May there be good fortune! Be it well. In the prosperous year . . . . . 1578, the year Durmukhi on the 12th lunar day of the dark half of Vaiśâkha Monday:—

While the illustrious king of kings, lord over monarchs, possessed of great prowess, Śrîrangamahârâya-râyarayaravaru was ruling the earth:—

When Dêvarâju-voḍêr, lord of Mysore under the *nirûpa* (orders) of the illustrious Venkaṭapatirâya and possessed of the title of champion over those who say so and so (that they have such titles), caused to be dismantled the palace at Hanguḷa where the *arasu* (king) lived:—

Amṛitamma (thereupon) got constructed a *kalumaṭha* (a stone matt) at the spot where Râjoḍeyar died and set up a liṅga thereon. She also built anindependent matt for Maraḷa Basavaliṅga-dêvaru and gave this stone charter stating "You may go on enjoying all the rights of possession, and income within the four boundaries of the village Horakêri Bâchaḷḷi in Hanguḷa-sthala with all jungle, clearings, trees, embankments, black cotton soil fields, channels and rice-fields below them, dry lands, gardens, money income, customs dues, loom tax, house tax, and caste tax, ... He who violates this will incur the sin of . . . .

Note.

This inscription records the construction of a matt and the gift of a village Horakêri Bâchaḷi for a Vîraśaiva guru at Hangaḷa by the queen Amṛitamma. She is also said to have set up in the old palace site at Hangaḷa a liṅga to mark the place where Râja Oḍeyar died and built a matt called Kallu-maṭha around it. Amṛitamma was the queen of Doḍḍa Dêvarâja Oḍeyar and mother of the famous king of Mysore Chikka-Dêvarâjâ Oḍeyar who ruled from 1672 to 1704 (Rice's Mysore and Coorg from Inscriptions, p. 126).

The inscription records the suzereinty of the Vijayanagar kings over Mysore in so late a date as 1656 A. D. It is also well known that Chikkadêvarâja Oḍeyar lived at the village Hangaḷa during his exile from the court and left it for Seringapatam on his accession to the throne. Who was this Râja Oḍeyar who died at Hangaḷa and how was the queen Amṛitamma related to him? Could it be the famous Râja Oḍeyar I or Immaḍi Râja Oḍeyar or could Râja Oḍeyar stand for Dêva Râja Oḍeyar, the two letters *dê* and *va* being omitted before Râja Oḍeyar in line 10? The last seems to be more probable as the Râja Oḍeyars referred to are known to have died at Seringapatam itself (see p. 49 and 64 of Śrîman Mahârâjaravara Vamśâvali by Râmakrishna Rao); while Doḍḍa Dêvarâja Oḍeyar is stated to have died at Chikkanâyakanahalli (*ibid* p. 103). But there was another king called Muppina Dêvarâja Oḍeyar, father of Doḍḍa Dêvarâja Oḍeyar who is believed to have lived at Gundlupet and its neighbourhood and who might have also had a palace at Hangaḷa which is seven miles from Gundlupet, and died there. Amṛitamma would be his daughter-in-law and king Dêvarâja Oḍeyar his son. This queen is said to have been a daughter of Bâḷe Urs of Mûgûr (p. 95, *ibid*) and was evidently patronising the Vîraśaivas.

The date is given as Ś 1578 Durmukhi Vais′ ba. 12 Monday and corresponds to May 12, Monday 1656 A. D. This day was not exactly Dvâdaśi as stated in the grant but Trayôdaśi. However it is quite probable that Dvâdaśi was observed on the day according to the custom of the Vaishṇava sect. Another difficulty is that the date A. D. 1656 is too early for Dêvarâja Oḍeyar's reign (1659-1673; see p. 95 *ibid*). But it may be answered that this was granted by him before he became king, though royal titles are applied to him out of courtesy.

See also the previous number for the grant of the village Horakêri Bâchahaḷḷi to Basavaliṅga Oḍeyar of Haṅgaḷa.

26

At the same village Haṅgaḷa, on the basement of the north wall of the Varadarâjasvâmi temple.

Tamil and Grantha characters.

ಅದೇ ಹಂಗಳ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯಲ್ಲಿ ಬರೆದಿರುವುದು.

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

Transliteration.

1. svasti śrî Vîra Nârasingadêvar
2. prituvî-râjyam paṇi aruḷânikka I-
3. va sa Mêsha-masam Ba (?) śenṟa desami-nâḷ Panguḷattu Tiru-nârâyaṇa-perumâḷu âchandrâdi- varai śela kaḍavadu
4. Ârandukka Kuripaṭṭi Mâriśeṭṭi-mâdai tri-sandi-viḷakku kuḍutem (?) 2 ponil 2 vaṭṭi . . . tu . . . . . gaḻum . . . . .

Note.

This records the gift of two varahas of money, the interest of which was to be used for illuminations thrice a day in the temple of Tirunârâyaṇa at the village Hanguḷa made by the wife of Ârandukka Kuripaṭṭi Mâriseṭṭi in the reign of the Hoysaḷa king Vîra Nârsingadêva. It is dated in the year Yuva, the 10th day of the dark fortnight in the month Mêsha. The combination of the year Yuva with the reign of the Hoysaḷa king Nârasimha suggests that it might be 1155 A. D. in the reign of Nârasimha I or 1275 A. D. in the reign of Nârasimha III. The latter is the more probable date as the characters appear to belong to the end of the 13th century rather than to the middle of the 12th century. If so, the date would correspond to 22nd April 1275 A. D.

The temple of Tirunârâyaṇa, referred to, is evidently the present Varadarâja temple at Hangaḷa on a wall of which the record is engraved.

27

On the site of the disappeared village Śiddaiyanapura, to the south of the same village Hangaḷa, on a vîragal lying in the land of Îḍiga Narasimhêgauḍa.

Size 6′ × 3′.

Old Kannaḍa language and characters.

ಅದೇ ಹಂಗಳಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ಬೇಚರಾಕ್ ಸಿದ್ದೈಯ್ಯನಪುರದಲ್ಲಿ ಈಡಿಗರ ನರಸಿಂಹೇಗೌಡರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 3′.

ಹಳಗನ್ನಡದ ಅಕ್ಷರ.

1. ಶ್ರೀಕಾವದೊಡೆ
2. ಱಮಾರಯ್ಯ
3. ನಮಗ ಶ್ರೀ
4. ತೇರರೆ। ಲಿಯ
5. ತುಱುಗೊಳರ್
6. ಕಾದಿಸತ್ತಂ
7. ಮಗಳ್
8. ತಾತಬ್ಬೆ
9. ಕಲ್ಲನಡಿ
10. ಸಿದರ್

Translation.

Têrar, son of Mârayya, of Kâva-Doḍêru, fought during the cattle-raid at Eli and died. (His) daughter Tâtabbe caused the stone to be set up.

Note.

This is a vîragal set up by the daughter of a hero who died for the cows of his village. The characters seem to belong to the end of the 9th century A. D.

28

At the village Kaḷḷîpura in the same hobaḷi of Hangaḷa, on a vîragal standing in a Hero-shrine (vîraraguḍi) in front of the village.

Size 5½′ × 3′.

Kannaḍa language and characters.

ಅದೇ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಕಳ್ಳೀಪುರದ ಊರಮುಂದಣ ವೀರರಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು:

ಪ್ರಮಾಣ 5½′ × 3′.

1. ರಕ್ಷಸಸಂ। ಜೆಷ್ಟಸು ೩ ಸೊಲು
2. ವಿರಂಣನವರು ತಂನಮಗ ಮಾದ
3. ಪ್ಪಗೆ ನಿಲಿಸಿದ ವೀರಕಲ್ಲು

Note.

This is also a vîragal record. One Vîraṇṇa is said to have set this up in memory of his son Mâdappa. It is dated Monday the 3rd lunar day of the bright half of Jyêshṭha in the year Râkshasa. The characters seem to belong to the end of the 17th century A. D. and the day may correspond to Monday, May 17, 1675 A. D.

29

At the village Channamallâpura in the same hobaḷi of Hangaḷa, on a stone standing in the Nañjuṇḍêśvara temple.

Size 5′ × 4′.

Kannaḍa language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಚನ್ನಮಲ್ಲಾಪುರದ ನಂಜುಂಡೇಶ್ವರನ ಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′×4′.

(1—6 ಪಙ್ತಿಗಳ ಎಡಪಕ್ಕದಲ್ಲಿ ತ್ರಿಶೂಲದ ಗುರುತಿದೆ)

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾ
2. ದುದಯ ಶಕವರುಷ ೧೩೫೨ನೆಯ ಸ
3. ಲುವ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಆಷಾಡಶು
4. ೧ ಱಲುದೇವಾಧಿದೇವ ದೇವದೇವೋತ್ತಮ ಕಲಿ
5. ಯುಗ ವಿಷಪರಿಹಾರಿ ಕಪಿಲಾಕೌಂಡ್ಯಂನ್ಯ
6. ಸಂಗಮದಲಿ ಪ್ರಸಂನರಾದ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ
7. ದೇವರಿಗೆ ಶ್ರೀಮನ್ ಮಹಾಮಂಡಲೇಶ್ವರಂ ಶ್ರೀ ವೀರಸೋವಂಣವೊ
8. ಡೆಯರ ಕುಮಾರ ಚಿಕಂಣವೊಡೆಯರು ತೆರಕಣಾಂಬಿಯ
9. ರಾಜ್ಯವನು ಆಳುತ್ತು [ಮಿರ]ಲು ಕುಡುಗುನಾಡಗ
10. ಡಿಯ ಆಲತೂರನು [ದೇವಮಾನ್ಯವಾಗಿ] ಚತುಸ್ಸೀಮೆಅಷ್ಟ
11. ಭೋಗತೇಜಸ್ವಾಮ್ಯ ಸರ್ವ್ವಪ್ರಾಪ್ತಿಸಮಸ್ತಬಳಿಸಹಿತವಾಗಿ
12. . . . . . . ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ
13. ಚಂದ್ರಾರ್ಕ್ಕಸ್ತಾಯಿ ಆಗಿ ಸಮರ್ಪ್ಪಿಸಿದರು ಸ್ವದತ್ತಂಪ
14. ರದತ್ತಂ ವಾಯೋಹರೇತವಸುಂಧರಾ । ಷಷ್ಟಿರ್ವ್ವರುಷ (ಮುಂದೆ ಬರೆವಣಿಗೆ ಇಲ್ಲ.)

Transliteration.

1. svasti śrî jayâ-
2. dudaya Śakavarusha 1352 neya sa-
3. luva Sâdhâraṇa-saṃvatsarada Âshâḍa śu
4. 1 ṟalu dêvâdhidêva dêva-dêvôttama Kali-
5. yuga-visha-parihâri Kapilâ-Kauṇḍyaṃnya-
6. sangamadali prasannarâda śrî Nañjuṇḍêśvara-
7. dêvarige śrîman mahâmaṇḍalêśvaram śrî Vîra Sôvaṇṇa-vo-
8. ḍeyara kumâra Chikkaṇṇa-voḍeyaru Terakaṇâmbiya
9. râjyavanu âḷuttu [mira] lu Kuḍuguñâḍa-ga-
10. ḍiya Âlatûranu [dêvamânyavâgi] chatus-sîme ashṭa-

11. bhôga têja-svâmya sarvva-prâpti samasta-baḷi sahitavâgi
12. . . . . dânadhârâ-pûrvakavâgi â-
13. chandrârkka-stâyi âgi samarppisidaru sva-dattam pa-
14. ra-dattaṃ vâ yôharêta vasundharâ । shashṭhir-vvarusha-

Translation.

Be it well. On the 1st lunar day of the bright half of Âshâḍha in the year Sâdhâraṇa, in the prosperous Śaka year 1352, while the illustrious mahâmaṇḍalêśvara śrî Vîra Sôvaṇṇavoḍeyar's son Chikaṇṇa Voḍeyar was ruling the kingdom of Terakaṇâmbi :—

The village Âlatûr situated within the limits of Kuḍugunâḍ was bestowed with pouring of water and with all the eight rights of possession and enjoyment and all the sources of income within its boundaries, to last as long as the sun and moon endure, to the god Nañjuṇḍêśvara, god of gods, supreme among gods, destroyer of the poison of Kaliyuga, and manifest at the confluence of the (rivers) Kapilâ and Kauṇḍyanya. He who confiscates the land given away by himself or by others (will be born as a worm in ordure) for sixty thousand years.

Note.

This records the gift of a village Âlattûr in Kuḍugunâḍ for services in the temple of Nanjuṇḍêśvara (in Nanjangud town). There is a village in ruins, called Gauḍi Âlattûr near Channamallâpur, in which the inscription is found. The date of the gift Ś 1352 Sâdhâraṇa saṃ. Âshâḍha śu 1 corresponds to 21st June, A. D. 1430 when Dêvarâya II was king of Vijayanagar. His name, however, is not found in the record but the donor is stated to be Chikkaṇṇa-voḍeyar, son of Sôvaṇṇa Voḍeyar, ruler of Terakaṇâmbi. Evidently Chikkaṇṇa Voḍeyar was a chief of Ummattûr as it is known that the Ummattur chiefs ruled for a time over the Terakaṇâmbi kingdom about this period. But the names Sôvaṇṇa Voḍeyar and Chikkaṇṇa Voḍeyar have not been met with so far among the Ummattûr chiefs (see P. 27, E. C. IV Intr. for a genealogy of the Ummattûr chiefs).

30

At the village Bêrambâḍi, in the same hobaḷi of Hangaḷa, on a stone pillar standing in front of the village châvaḍi.

Size 3′ × 1′.

Kannaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಚಾವಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1′

1. ದುಂದುಭಿ ಸಂವತ್ಸ
2. ರದ ಪ್ರತಮಶ್ರಾವಣ
3. ಬ ೫ ಲೂ ಹುಸಾನುಸಾ [ಹಃ]
4. ಸಾಹಾಪಸಾಹು ಉಡೆಯ

5. ಶ್ರೀರಾಮರಾಜಯದೇವರಲೂ ಊ
6. ಳಿಗದ ಬಸವಪಗವುಂಡೆಯ
7. ತೆರಕಣಾಂಬೆಯ ಕೊಂಗು
8. ರ ಗಣಚಾರಿಗಳಿಗೆ ಕೊಟದ
9. ತ ಕಾಳಾಂಚಿಯಾಗಿಕೊಟ
10. ಕೊಡಗೆಯ ಗ್ರಾಮಗಳೂ ವಿ
11. ಜೆಯಾಪುರದ ಸೀಮೆಯ ವೊ
12. ಳಗಣ ಬರೆಯೆಂಬಾಡಿಯಗ್ರಾ
13. ಮ ಯಿದಕೆಸಲು ಆಯಗಳು
14. ಸಹ ಅನುಭವಿ ಹುಸಾನುಸಾ
15. ಹುಬಸವಪವೊಡೆಯರ
16. ವೊಪ್ಪ ॥ ಶ್ರೀ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವ
17. ರದೇವರವೊಪ

Transliteration.

1. Dundubhi-samvatsa-
2. rada pratama-Śrâvaṇa
3. ba 5 lû Husânusâ [hu]
4. sâhâpasâhu-üḍeya
5. śrî Râmarâjaya-dêvaralû û-
6. ḷigada Basavapa-gavuṇḍeya
7. Ṯerakaṇâmbeya Kongu-
8. ra gaṇachârigaḷige koṭa da-
9. ta kâḷâñchiyâgi koṭa
10. koḍageya grâmagaḷû Vi-
11. jeyâpurada sîmeya vo-
12. ḷagaṇa Bareyembâḍiya grâ-
13. ma yidake salu âyagaḷu
14. saha anubhavi Husânu sâ-
15. hu Basavapa voḍeyara
16. voppa ‖ śrî śrî Nañjuṇḍêśva-
17. ra-dêvara vopa

Note.

This record belongs to the reign of Râmarâya of Vijayanagar, the nominal king Sadâśivarâya not being mentioned in this and some other inscriptions. It is dated Dundubhi sam. Prathama Śrâvaṇa ba 5. Evidently the year referred to must be S′ 1484 Dundubhi, since it is the only year of that name occuring in the time of Râmarâya. In this year there was an intercalary month for Śrâvaṇa and the date is equivalent to July 20, 1562 A. D.

The object of the record is to register the gift of the village Bêrambâḍi (called Bareyembâḍi in the inscription) with all its income, situated in Vijeyâpur-sîme as a rent-free grant to the Vîraśaiva priests (*gaṇâchâri*) of Kongur in Terakaṇâmbe (kingdom). The donor is Basavapa-voḍeyar also called Basavapagauṇḍeya (L.6), a servant of Râmarâjayadêvar (*Râmarâya*). The signature of the donor is given at the end as Śrî Nañjuṇḍêśvaradêvaru. The Persian titles applied to Râmarâya are Husânasâhu and Sâhâpasâhu. The former alone is applied to his dependant Basavapa-voḍeyar.

31

On a vîragal lying in the middle of the same village Bêrambâḍi.

Size 7′ × 3′.

Old Kannaḍa language and characters.

ಅದೇ ಬೇರಂಬಾಡಿ ಗ್ರಾಮದ ಊರಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ವೀರಗಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

1. ಸ್ವಶ್ರೀಮತ್ಚಾ (?)
2. ವುಣ್ಡಪೆರ್ಮ್ಮನಡಿಗ
3. ಳ ಪಟ್ಟಂಗಟ್ಟಿದ ಎೞ
4. ನೆಯವರಿಸದನ್ದು
5. ಬಯಲ್ನಾಡಬನ್ದು ಆ
6. ಲತೂರ ನಿಱಿದು ಪೆಣ್ಡ
7. ರುಡೆಯುೞ್ಚರ್
8. ಅೞಗೆಯರ ಲಕ್ಕ
9. ಣಯ್ಯ ಕದಿಸತ್ತಂ

Transliteration.

1. sva [sti] śrîmat Châ-
2. vuṇḍa Permmanaḍiga-
3. ḷa paṭṭam-gaṭṭida êḻa-
4. neya varisadandu
5. Bayalnâḍa bandu Â-
6. latûran iṛidu peṇḍir-
7. uḍey-uḻchal
8. Aḻageyara Lakka-
9. ṇayya kadi sattaṃ

Translation.

Be it well. In the 7th year of the installation (paṭṭam-gaṭṭu) of the illustrious Châvuṇḍa-permmânaḍigaḷ, on—(a warrior ?) of Bayalnâḍ—coming to Âlatûr and slaying (its citizens) and stripping the waists of its women, Aḷageyara Lakkaṇayya fought and died.

Note.

This inscription seems to belong to the end of the 10th century A. D. by its paleography and language. It records the heroism of an inhabitant of the village Âlattûr. There is a village of this name called Gauḍi Âlattur, near Bêrambâḍi where the inscription stone is found. The meaning of the phrase *Bayalnâḍa bandu* is not clear. It might mean that some one, perhaps Châvuṇḍa Permânaḍi or his general, came to Bayalanâḍ or it might mean that some one from Bayalnâḍ came. Bayalnâḍ is the name of a province which included the territory in the south of the Mysore District near the Nîlgiris. Who the Châvuṇḍa Permmânaḍi of the record was is not clear. He might be the chief Châvuṇḍayya referred to in E. C. III., T.-Narsipur 69 which is not dated.

32

At the village Puttanapura, in the same hobaḷi of Hangaḷa, on a fragmentary stone on a platform of the peepul tree.

Size 1½′ × 1½′.

Kannaḍa characters and language.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ಪುತ್ತನ ಫುರದ ಅರಳೀಕಟ್ಟೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 1½′×1½′

1. ಶ್ರೀಮತು
2. ಹಂಗುಳದ ಗಉಡಗಳು
3. ಪುರದ [ಮ] ಹ [ಮ] ಹಂತ್ತುಗಳಿಂಗೆ ಅ
4. ಣಿಸೆಯ ಕಾಳಸಾಗರಯೆರಿಯಿಂ
5. ಡಗಲುಳ್ಳಬೂಮಿ ಮರುಲಕ್ಕನ
6. ಗಳ ಹಳ್ಳದಿಂ ಬಡಗ ಪಡುವ
7. ಮಧ್ಯದಲುಳ್ಳಭೂಮಿಯುನುನಾ
8. ಡ ಪೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಬೂ
9. ವಿಕ್ರಯ ಪಟೆ ಮಾದಲಕನ
10. ೧೮ ಸಲಗೆ ಗದೆಯ

Note.

Several letters have disappeared in each line of this fragmentary inscription. It seems to register a sale-deed issued by the *gauḍas* of the village Hangaḷa (named Hanguḷa) to the Vîraśaiva matt at Puttanapura (?) of some lands to the north of Kâḷasâgara tank of Aṇise and also north-west of Marulakkana-haḷḷa channel with the approval of the (citizens of the) nâḍ. Rice fields to the extent of 18 salages belonging to Mâda Lakka were also included in the lands sold. The inscription stone is completely broken at the end. No date or king is given. The characters seem to belong to the 15th century A. D.

33

On the *mâstigal* standing in the land of Subbegauḍa to the south of the village Kuṇagahaḷḷi in the same hobaḷi of Hangaḷa.

Kannaḍa language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಕುಣಗಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸುಬ್ಬೇಗೌಡನ ಜಮೀನಿನಲ್ಲಿ ನಿಂತಿರುವ ಮಾಸ್ತಿಕಲ್ಲು

1 ಯಿಂದುರಿತು ಪುರದಾಸಸಿಗಳು ಸಂದಸಕಾಬ್ದಗಳು ಸಿದ್ಧವತ್ಸರ ಜ್ಯೈಷ್ಟಮಾಸತಿಥಿ ಬಹುನವ
2 ಮಿಯೊಳುಂ ತಿಂಮಲಾವಾಮಂಣನ ಪೆಣ್ಡತಿ ಮಂಚಾಯಿ ಸತಿಯಾ [ದ] ರು ಮಂಗಳಮಹಾಶ್ರೀ

Translation.

On the expiry of 1361 (moon, seasons, cities, moon) Śaka years, in the year Siddhâ [rthi], on the 9th lunar day of the dark half of Jyêshṭha, Mañchâyi, wife of Tirumalâ Vâmaṇṇa, became a *sati*. Good Fortune. Śrî.

Note.

This is an instance of an act of *Sati*. The date corresponds to 5th June, 1439 A. D. but is not verifiable as the week-day is not given.

34

On a broken stone lying in the land of Vîraiya in the village Gôpâlapura, a hamlet of Kuṇagahaḷḷi.

Size 3′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಕುಣಗಹಳ್ಳಿ ಮಜರೆ ಗೋಪಾಲಪುರದ ವೀರ್ರೈಯನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

ಪ್ರಮಾಣ 3′ × 2′

1. ಸ್ವಸ್ತಿಶ್ರೀಸಕರಕಾಲ ೧೩೦೨ನೆಯ ಸಂ
2. ಸಂದ ರವುದ್ರ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧
3. ಆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿ
4. ಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಚತುಸ್ಸಮು
5. ದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಚಿಕ್ಕಕಂಪಂಣ ವೊಡೆಯರ ಕೊಮಾ
6. ರ ನಂಜಂಣ ವೊಡೆಯರು ಪ್ರಿಥುವಿರಾಜ್ಯಂಗೆಇತ್ತಮಿ
7. ರ್ದ್ದಲ್ಲಿ ಚೋಳಿಅಂಣವೊಡೆಯರ ನಿರೂಪದಿಂ ಯಿಂಗುಳ
8. ವಾಡಿ ಕುಣಿಗಿಹಳ್ಳಿಯ ಮಣ್ಣುಂ ಕಂದರ ಕಾಡುಕೋಡಿ ಹೊಂನ
9. ಪ್ಪನವಡುಂ ಕಾರಿನಡ ಜಯತದ ಪಾಲ್ಗುಣೇಸ್ವರಗೆ ಕೊಟ್ಟಕೊ
10. ಡಗೆ . . . . . ಬಾಳುವರಾಯರಕಾ
11. ಲದಲಿಸಲುವುದು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti Śrî Sakarakâla 1302 ne ya sam
2. sanda Ravudra-samvatsarada Śrâvaṇa su 1
3. Â svasti śrîman mahâmaṇḍaḷêśvara arirâyavi-
4. bhâḍa bhâshege-tappuva-râyara-gaṇḍa chatussamu-
5. drâdhipati Śrî Vîra Chikka Kampaṇṇavoḍeyara komâ-
6. ra Nañjaṇṇa-voḍeyaru prithuvi-râjyam-geittami-
7. rddalli Chôḷi Aṇṇavoḍeyara nirûpadim Yinguḷa-
8. vâḍi Kuṇigi-haḷḷiya maṇṇum Kandarakâḍu Kôḍi Honna-
9. ppana-vaḍum Kârinâḍa Jayatada Pâlguṇêsvarage koṭṭa ko-
10. ḍage . . . . kâ-
11. ladali saluvudu mangaḷamahâ śrî śrî śrî

Translation.

Be it well. The 1302nd year of the time of the Śakas having expired, in the year Raudri, on the 1st lunar day of the bright fortnight of Śrâvaṇa, on Sunday:—

Be it well. While Nañjaṇṇa Voḍeyar, son of the illustrious mahâmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, Śrî Vîra Chikka Kampaṇṇa Voḍeyar was ruling the earth:—

Under the orders (*nirûpa*) of Chôḷiaṇṇa-Voḍeyar, the lands of Kuṇigihaḷḷi of Yinguḷavâḍi and Kandarakâḍu and the small tank (*vaḍḍu*) of Kôḍihonnappa are given as *kodagi* to Palgunêśvara of Jayita in Karinâḍu. This will continue to be maintained during the times of all the rulers . . . . Good fortune. Well-being.

Note.

This is a record of the time of Nanjaṇṇa Voḍeyar, son of Chikka Kampaṇṇa Voḍeyar, son of Bukka I, king of Vijayanagar (see also No. 20). It records the gift of some land in Kuṇagahaḷḷi for the services of a Śiva temple in the village Jayita, Kari-nâḍ. Kârinâḍ or Kârênaḍ is also referred to in some inscriptions of Nanjangud Taluk as a division which covered parts of the present Nanjangûḍ and Guṇḍlupêṭ Taluks.

The date is given as Ś 1302 Raudri sam. Śrâv. ṡu 1 Sunday. The English equivalent of the above tithi is July 3, A. D. 1380, but it is a Tuesday and not Sunday as stated in the record.

35

At the same village Gôpâlapura, on a vîragal in the land of Mahabaseṭṭi.

Size 5′ × 3′

Kannaḍa language and characters.

ಹಂಗಳದ ಹೋಬಳಿ ಗೋಪಾಲಪುರದ ವಡೇರ ಸೆಟ್ಟರ ಮಹಬಶೆಟ್ಟರ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು

೧ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕರಕಾಲ ॥ ೧೦೭೮ ॥ ನೆ ವರ್ಷ ಸಂದ ಶ್ರೀಧಾ
2. ತು ಸಂತ್ಸರದ ಭಾದ್ರಪದ ಸು। ೫ ಆ ಸ್ವಸ್ತಿಶ್ರೀ
3. ವೀರನಾರಸಿಂಘದೇವರು ಪ್ರಿಥುವಿರಾಜ್ಯಂಗೆ

೨ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

4. ಯುತ್ತಿರಲು ॥ ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾಪಸಾ
5. ಯ್ತರುಮಪ್ಪ ವಾಮಣ ಮಂಲ್ಲಣನವರು

೩ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ಕೊಂಗಿಂಗೆ ಧಾಳಿಯ ಹರಿವಲ್ಲಿ ಇಂಗುಳವಾಡಿಯುಮ
7. ಳ್ಳ ಬೋವನ ರನ ಮಂಚಿಗ ಸರದಿ ಹರದ ಭಾಸೆಮಾಡಿ

ಎಡಭಾಗದ ಅಡ್ಡಪಟ್ಟಿ

8. ತಿವಿ
9. ದುಭ
10. ದಲ್ಲಿ
11. ಶ್ರೀ
12. ಮತುಕು
13. ಡುಗನಾಡ
14. ಶ್ರೀಮಹಾ
15. ಪ್ರಥು
16. ಚೋಳ
17. ಗವುಡ
18. ನಮಗ
19. ಮಾರ
20. ತಮ್ಮನು
21. ಮುತ್ತ
22. ಗಡಹ
23. ರಿಗೆಯ
24. ಲುಬಿ
25. ಟ್ಟಮ
26. ಣ್ಣಸಾವಿ
27. ರಮ
28. ಣ್ಣಮಂ
29. ಬಿಟ್ಟ
30. ಂಮ
31. ಕಳು
32. ಮಕ
33. ಳಮಂ
34. [ಮ] ಕ್ಕಳು
35. ಳ್ಳನಕ
36. ಸಲು
37. ವುದು
38. ಮಂಗಳ
39. ಮಹಾ
40. ಶ್ರೀ
41. ಶ್ರೀ

Transliteration.

First

1. svasti śrî Sakarakâla 1078 ne varsha sanda śrî Dhâ-
2. tu-sa m [va] tsarada Bhâdrapada su ǀ 5 Â svasti śrî
3. Vîra Nârasingha-dêvaru prithuvî-râjyam ge-

Second

4. yyuttiralu || svasti śrîmanu mahâpasâ-
5. ytarum appa Vâmaṇa Mallaṇanavaru

Third

6. Konginge dhâḷiya harivalli Inguḷavâḍiya Ma-
7. ḷḷa-bôvana Rana Manchiga Saradiharada bhâse mâḍi
8. tivi-
9. du bhi-
10. dalli
11. śrî-
12. matu Ku-
13. ḍuganâḍa
14. srîmahâ-
15. prabhu
16. Chôḷa-
17. gavuḍa-
18. na maga
19. Mâra-
20. tammanu
21. Mutta-
22. gaḍa-ha-
23. rigeya-
24. lu bi-
25. ṭṭa ma-
26. ṇṇu sâvi-
27. ra ma-
28. ṇṇumaṃ
29. biṭṭa-
30. m ma-
31. kaḷu
32. maka-
33. ḷa mam-
34. [ma] kkaḷu-
35. ḷḷanaka
36. salu-
37. vudu
38. mangaḷa
39. mahâ
40. śrî
41. śrî

Translation.

Be it well. Good fortune. 1078 years having expired in the era of the Śakas, on the 5th lunar day of the bright half of Bhâdrapada, on Sunday:—

Be it well. While the illustrious Vîra Nârasingadêvaru was ruling the earth:—

Be it well. When the *mahâpasâyta* (the highly favoured) Vâmaṇa Mallaṇa marched to invade Kongu, Raṇamanchiga Saradiharada, (son ?), of Mallabôva of (the village) Iṅguḷavâḍi made a vow, pierced and fell. On this Mâratamma, son of Chôḷagauda, the illustrious *mahâprabhu* (great lord) of Kuḍugunâḍu, granted land to the extent of 1000 maṇṇu in Muttagaḍaharige. This will continue to be enjoyed by his sons and sons' grandsons. Well-being. Good Fortune.

Note.

This is an instance of a grant of land in memory of warriors who fought valiantly and died in battle. It belongs to the reign of the Hoysaḷa king Narasimha I and is dated Ś 1078 sam. Dhâtu Bhâ. śu. 5. It corresponds to the 23rd August of A. D. 1156 but the week-day is Thursday and not Sunday as stated in the grant. If however Ś 1078 expired or Îśvara is taken as the year meant the tithi Bhâdra śu 5 falls on Sunday, 11th August 1157 on which day Panchami began at about 10-30 A.M.

36

On a slab near a well in the village Dêvarahaḷḷi in the same hobaḷi of Hangaḷa.

Size 2′ × 2′

Old Kannaḍa characters and language.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಹಂಗಳದ ಹೋಬಳಿ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಾವಿಯಕಟ್ಟೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2′ × 2′

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮತುಕೊಙ್ಗುಣಿಮಾಧವಶ್ಚೈವವಿ
2. ಷ್ಣುಗೊತ್ತಮಃ ಮಾಧವೊರವಿನೀತಶ್ಚ ದುರ್ವ್ವಿನೀ
3. ವಿಕ್ರಮಶ್ಚ ದುಗ್ಗಶ್ಚ ಶಿವಮಾರಸ್ತಥೈವಚ ಕೊಂಗೊಣಿ
4. ಪೃಥುವೀರಾಜ್ಯಂಕೆಯೆ ದುರ್ವ್ವಿನೀತೆಱೆಅಪ್ಪೊರ್ಕೊ

*5. ಸರುಪುೞ್ಕಱಿದಿದಿರುಪಯ್ದಗಿದಿಡಿದಿರುದ

*6. ಱಿನಾಮನ್ದಾದಿಗಳುಪಗೊಳತ್ತೆೞ್ಪದಿನ್ವರು ನರ

7. ಮೊಕರಮನೊಡೆದೊಡೆಪ್ಪಡೆತ್ತದು ಪುಣಿಸೂರ್ಪ್ಪೊಲ
8. ನೆಲ್ಲುಪಾಣ್ಡಿಯುವಳೆವದು ಸರ್ವಪರಿಹಾರತ್ತೊಟ್ಟಪ
9. ಕೆಡಿಪುವೊನು ಕೊಳ್ವೊನು ಪಞ್ಚಮಹಾಸತಕನಕ್ಕೆಒಕ್ಕ
10. ಲುಳಿದುಣ್ಡುಕಾದುವೊಂಗಿದುಕಣ್ಗೆಟ್ಟು ತೊೞ್ಕುತ್ತುವ [ಕ್ಕೆ]

Transliteration.

1. svasti śrîmatu Konguṇi· Mâdhavaś chaiva Vi-
2. shṇugottamah Mâdhavôravinîtas' cha Durvvinî-
3. [ti] Vikramas' cha Duggas' cha Śivamâras tathaiva cha Kongoṇi
4. pṛithuvî-râjyam keye Durvvinît Eṟeappor Ko-
5. sarupuḷk iṟid idirupayd agid iḍid ir uda-
6. ṟin Âmandâdigaḷ Upagoḷatt eḷpadinvaru nara-
7. mokaraman oḍedoḍe ppaḍettadu Puṇiśûr-ppola
8. nellu pâṇḍiyu vaḷevadu sarvva-parihâra ttoṭṭopa [r]
9. keḍipuvônu koḷvônu ppañcha-mahâ-patakanakke okka-
10. l uḷid uṇḍu kâduvông idu kaṇgeṭṭu toḷkuttuv a [kke]

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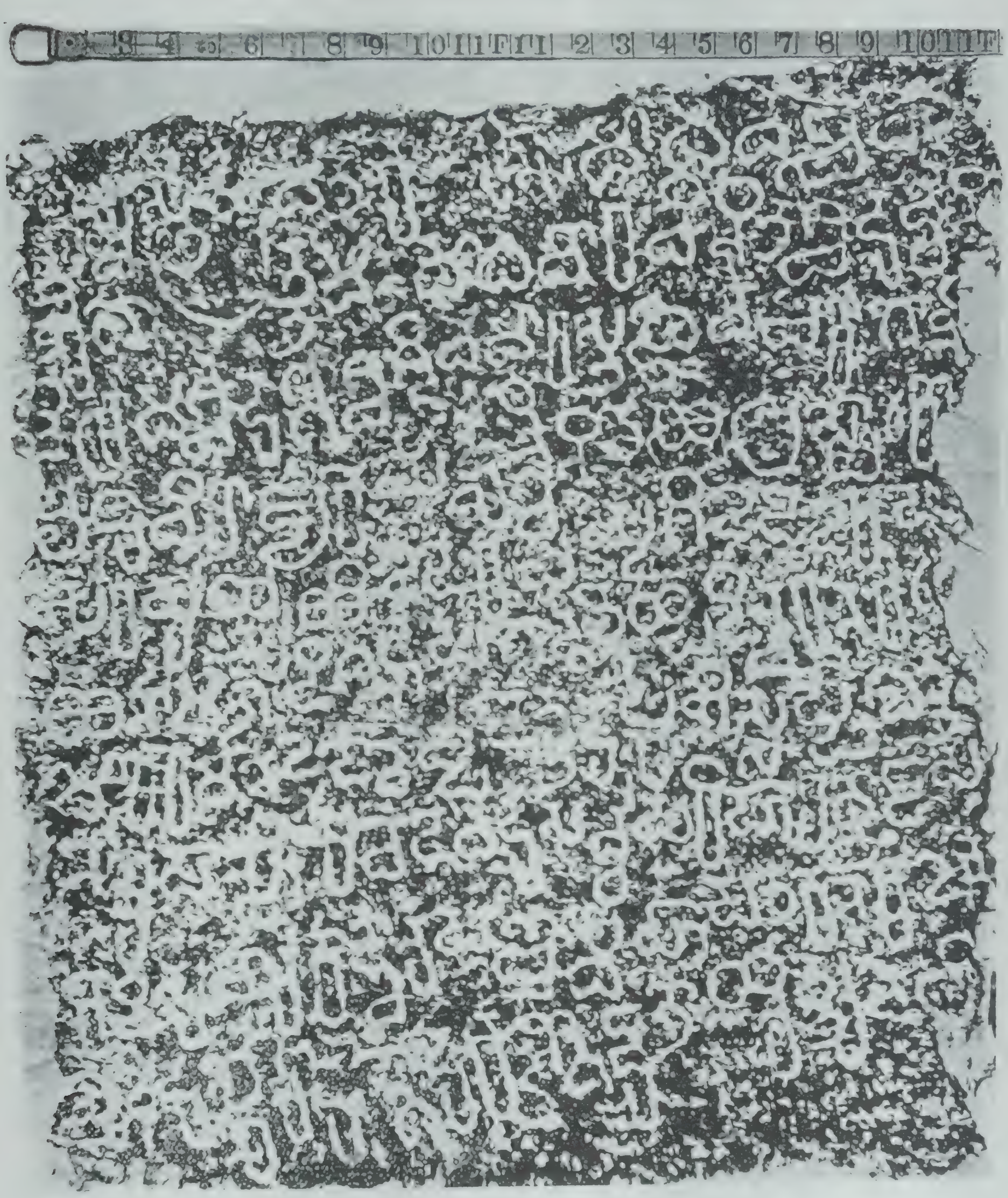
* The meaning of lines 5 and 6 is not clear.

DEVARAHALLI STONE INSCRIPTION OF PRINCE DURVINITA.



(p. 176, No. 36.)

Mysore Archæological Survey.]

Translation.

Be it well. The illustrious Konguṇi Mâdhava, Vishṇugottama, Mâdhava, Avinîta Durvinî, (Vi) krama, Dugga and Śivamâra likewise :—

While Kongaṇi was ruling the earth, Durvinîta Eṟeappor pierced Kosarupuḷki, fell upon it, dug up and dismantled it; thereupon Âmanda and others forming the seventy men of Upagoḷa broke the army of men (the opponents).* For this they got the dry lands as well as lands where paddy and *pâṇḍi* could be grown in Puṇasur. They will enjoy the lands free of all imposts. May he who violates this or seizes it incur the five great sins. May he who takes it away from its tenants, enjoys it and fights for it, lose his eyes and arms.

Note.

This is a Ganga inscription in old Kannaḍa characters and language of about the 8th century A. D. as seen from the letters *ja* in line four, *thai* in line three, *a* in line four, *ppo* in line four, and the use of old Kannada ḷa in lines five and six. The use of *paḍettaḍu*, as the neuter singular past indicative form of *paḍe*, *keḍipônu* and *koḷvôn* in line nine, and *elpadinvar* in line six are also examples of Old Kannaḍa language.

The characters are about two inches square and well-formed. The language is in places obscure as in line five.

The inscription records the heroism of 70 soldiers of a village named Upagoḷa in breaking the ranks of the enemies of the Gaṅga prince Durvinîta Eṟeyappa in the siege of Kosarupuḷki and the grant to them for their valour of the village Puṇasûr by the Prince. The king is named Kongaṇi. The previous kings are named in lines 1-3 as Konguṇi, Mâdhava, Vishṇugôttama, Mâdhava, Avinîta, Durvinîta, Vikrama (Srîvikrama?), Dugga and Śivamâra. The last of these is Sivamâra I and as both he and his son Śrîpurusha bore the title of *Pṛithvî-kongaṇi*, it is difficult to say whether the record belongs to the reign of Śivamâra I or his successor Srîpurusha. The use of the phrase *tathaivacha* (and so on), seems to indicate that the latter was the king meant. The kings enumerated are also found in other grants. Vishṇugôttama is the same as Vishṇugôpa; Dugga is apparently Bhûvikrama, the brother and predecessor of Śivamâra. This Dugga is different from Duggamâra, son of Śrîpurusha referred to in E. C. XI, Cl. 8 etc. The name of this early Dugga is also found in the Gañjâm plates (E. C. IV, Seringapatam, 160), after Śrî-Vikrama and before Śivamâra I. Mârasinga Eṟeyappôr is named in the Gañjâm plates as a son of Śivamâra II.

No date is given. Durvinîta Eṟeyappôr, however, appears to be a son of Śivamâra I or of Srîpurusha whose date according to the Halkûr stone inscription is 788 A. D. (Mysore Archæological Report 1918, P 42). The present record may be assigned the approximate date 800 A. D. The only other stone record of an earlier date is the Kallûr stone inscription of Śrî-Vikrama which does not give a genealogy (Mysore Archæological Report 1917, P. 31).

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* Meaning not clear.

The present inscription is important in Gaṅga history as it is the first lithic record of early times in which the Gaṅga genealogy is traced down to the time of king Śivamâra. A great deal of doubt has fallen on the pedigree of the early Gaṅga kings, as no stone inscriptions were found of those kings containing their genealogy. It is also interesting to note that the genealogy given in the record closely follows the usual one of the Talkâḍ Gaṅgas given in numerous copper plate inscriptions but not the special genealogy mentioning Âryavarma and Krishṇavarma as in the Penugoṇḍa and Beṇḍigânahaḷḷi plates (See *supra* note on No. 3).

The first three lines of the present record contain an incorrect version of one ślôka and a half which appear in the Gañjâm plates (E. C. IV, Seringapatam 160.) also in a mutilated form. Each of the records supplies the omissions of the other except that both of them make some common mistakes like omitting the name of Harivarman and calling Avinîta, Ravinîta. The ślôkas containing Gaṅga genealogy must have been well known in their own time and probably read as follows, the corrections being made with reference to the Keregâlur plates, the Kûḍlur plates of Mârasimha, etc:—

Koṅguṇir-Mâdhavaś chaiva Hariś cha Vishṇugôpamaḥ ॥
Mâdhavôpy-Avinîtaścha Durvinîtaścha Mushkaraḥ ।
Śrî-Vikramaścha Duggaścha Śivamâras tathaivacha ॥

In the neighbourhood of Dêvarahaḷḷi there are no villages of the name of Puṇiseyur and Kosarupuḷki. But in the Begûr Hobli of the same taluk there is a village named Huṇasinapura; but this is at some distance from Dêvarahaḷḷi.

37

At the same village Dêvarahaḷḷi on a broken stone in the Âdikarṇâṭaka street.

Kannaḍa language and characters.

ಅದೇ ದೇವರಹಳ್ಳಿ ಗ್ರಾಮದ ಆದಿಕರ್ಣಾಟಕರ ಬೀದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು

1. ಅಂತ್ತು
2. ಕೈಗ ೧ಲ ಬೆದಲು
3. ಗ ೧೨ ವಂ ಸ್ತಾನಿಕರಿ
4. ಗೆ ೬೦ ಬಾರನಸ
5. ಹೂವಾಡಿಗನ ಸಂ
6. ತ್ರಿಗ ೨೪೯ ವರಹ
7. ಅಂಕ್ಕೆಯ ಪ್ರಮಾಣ
8. ದಲಿ ಎಂದುಕೊಟ

Note.

This is a fragmentary inscription. It records some land and money grants for the *sthânikas* (managers) of some temple as also for its flower-sellers etc. The characters seem to be of the early part of the 17th century A. D.

38

NANJANGUD TALUK.

At the village Kâhaḷḷi in the Hobali of Bilgere, on a stone lying near the village entrance.

Size 5′ × 3′ — 6″.

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ಕಾಹಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5′×3′—6″

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ
2. ೧೪೩೪ ಸಂದುನಡವಂತ . . . . ಶ್ರೀಮುಖಸಂವತ್ಸರದ ಫಾಲ್ಗು ಬ ೫ ಸ್ವಸ್ತಿಚಿತಂ
3. ಭಗವತಾ ಗತ ಘನಗಗನಾಭೇನ । ಸ್ಥಿರಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮಹಾರಾಜಾಧಿರಾಜರಾ
4. ಜಪರಮೇಶ್ವರ ಶ್ರೀಮನ್ಮಹಾಮೇದಿನೀ ಮೀಸೆಯರ ಗಂಡಕಠಾರಿ ಸಾಳುವ ಶ್ರೀಮದಕ್ಷಿಣಸಮು
5. ದ್ರಾಧಿಪತಿನಾರಸಿಂಹ ವರ್ಮಮಹಾಧಿರಾಜ ತತ್ಪುತ್ರ ಪಿತುರನ್ವಾಗತ ಯಾದವ ಕುಲಾಂಬ
6. ರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿ ಸಕಲವಂದಿ ಬೃಂದಸಂದೋಹ [ಸಂತರ್ಪಣ] ಪರನಾರೀಸಹೋದರ
7. ಸೌಚವೀರ ಪರಾಕ್ರಮಾಧಾರ ಸ [ಕ] ಲ ದೇಸಾಧಿಸ್ವರ ಮಣಿಮಕುಟ ಚರಣಾರವಿಂದ ಕಠಾರಿ
8. ತ್ರಿಣೇತ್ರ ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜ ಪೃಥಿವಿರಾಜ್ಯಂಗೆಯಿಉತ್ತಿರಲು ದಕ್ಷಿಣದೇ
9. ಶದಲ್ಲಿ ವಿಜಯವಾಗಿ ಚಿತ್ತಯಿಸಿದ ವೀರಕೃಷ್ಣರಾಯರ ನಿರೂಪದಿಂ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಯ
10. ಜುಸಾಖೆಯ ಖಾಂಡವ ಗೋತ್ರದ ಆಪಸ್ತಂಥಸೂತ್ರದ ಶ್ರೀಮನು ಸಾಳುವ ತಿಂಮರಸರು ದಕ್ಷಿಣ
11. ವಾರಣಾಸಿ ಗಜಾರಣ್ಯಕ್ಷೇತ್ರ ರಾಜರಾಜ ಪುರವಾದ ತಳಕಾಡಲ ಶ್ರೀಮಹಾದೇವದೇವೋ
12. ತ್ತಮಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಥಾಯೂರಸ್ಥಳದ ಕಾವಹಳಿಯೊಳಗಣ ಗವೆಬೆದಲು ತೋ
13. ಟತುಡಕೆ ಸುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿಧಸಾಧ್ಯವೆಂಬಅ
14. ಷ್ಟಭೋಗ ತೆಜಸ್ವಾಮ್ಯ [ಎ] ಲ್ಲವಂನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸಲುವ ಆದಾಯವರಹ
15. ಗ ೧೩೦ ೨ ಅಕ್ಷರದಲು ನೂಱ ಮುವತ್ತು ವರಹವೆರಡಂ ಕೀರ್ತಿ ನಾರಾಯಣದೇವರ
16. ಮಧ್ಯಾಂನ ಮೂರು ಅವಸರಕೆ ಗ ೧೩೦ ನ ಗ್ರಾಮವನು ವಿಜಯನಗರಿಯ ಪಂಪಾಕ್ಷೇತ್ರದಲು
17. ತುಂಗಭದ್ರಾತೀರದಲಿ ವಿರೂಪಾಕ್ಷಲಿಂಗ . . . ದೇವರ ಸಂನಿಧಿಯಲಿ ತಥಾಸ
18. ಮಯ [ದ] ಲಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣ ದೇವರಿಗೆ ಕಾಳಿಹಳ್ಳಿ ಗ್ರಾಮವನು ಕೃಷ್ಣಾರ್ಪಣವೆಂ
19. ದು ಸಹಿರಂಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವಿಜಯನಗರಿಯ ಉತ್ಸವದೇ
20. ವರುದೇವಿಯರು ಆಭರಣಸಹಿತವಾಗಿ ಶ್ರೀಕೀರ್ತಿನಾರಾಯಣದೇವರ ಭಂಡಾರ
21. ಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿ ಆಗಿನಡೆಉದುಯೆಂದುಕೊಟಕಾಳಿಹಳ್ಳಿಯ ಗ್ರಾಮದ
22. ಸ್ತಳ ಕ್ರಿಷ್ಣರಾಯರು ಸಾಳುವತಿಂಮಯರಿಗುಧರ್ಮವಾಗಬೇಕೆಂದು ಭಾರ
23. ದ್ವಾಜಗೋತ್ರದ ಯಜುಸಾಖೆಯ ಆಪಸ್ತಂಬಸೂತ್ರದ ಉಪವಾಸಿ ಆಚರಿಯ
24. ನು ಬಿಂನಹ ಮಾಡಿಕೊಡಿಸಿದಗ್ರಾಮ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇ
25. ಯೋನುಪಾಲನಂ ದನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ ಸ್ವದತ್ತಾಂ
26. ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹರೇಣಸ್ವದತ್ತಂ
27. ನಿಷ್ಫಲಂಭವೇತು । ಸಾಮಾಂನ್ಯೋಯಂಧರ್ಮಸೇ ತುರುನ್ರುಪಾಣಾಂ ಕಾಲೇಕಾಲೇ
28. ಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾನೇತಾನ್ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂ
29. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ । ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಿವ
30. ಸುಂಧರಾಂ ಷಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ।

81. ಯುಧರ್ಮವನು ಅರೊಬರು ಅಳುಪಿದವರು
32. ಗಂಗೆತಡಿಯಲ ಕವಿಲೆಯಕೊಂದಪಾಪ
33. ಕೆಹೋಕರು

Transliteration.

1. svasti śrî vijayâbhyudaya Śâlivâhana śaka varusha
2. 1434 sandu naḍavanta . . . . . Śrîmukha-saṃvatsarada Phâlgu ba 5 svasti jitam
3. bhagavatâ gata-ghana-gaganâbhêna sthira-simhâsanârûḍha śrîmahârâjâdhirâja râ-
4. ja-paramêśvara śrîman mahâ-mêdinî-mîseyara-gaṇḍa kaṭhâri-sâḷuva śrîma dakshiṇa-samu-
5. drâdhipati Nârasimha-varma-mahâdhirâja tat-putra pitur-anv-âgata Yâdava-kulâmba-
6. ra-dyumaṇi samyaktva-chûḍâmaṇi sakala-vandi-bṛinda-sandôha-[santarpaṇa] paranârîsahôdara
7. sauchavîra (sârvavîra?) parâkramâdhâra sa [ka] la dêsâdhîsvara-maṇi-makuṭa-charaṇâravinda kaṭhâri-
8. triṇêtra śrîmat Krushṇavarma-mahâdhirâja pruthivi-râjyam-geyiüottiralu Dakshiṇa-dê-
9. śadalli vijayavâgi chittayisida vîra Kṛishṇarâyara nirûpadiṃ śrîmanu mahâpradhânam Ya-
10. ju-sâkheya Khâṇḍavagôtrada Âpastambha-sûtrada śrîmanu Sâḷuva Timmarasaru Dakshiṇa-
11. vâraṇâsi Gajâraṇyakshêtra Râjarâjapuravâda Taḷakâḍali śrî mahâdêva-dêvô-
12. ttama Kîrti Nârâyaṇa dêvarige Thâyûra-sthaḷada Kâvahaḷiyoḷagaṇa gade bedalu tô-
13. ṭa tuḍake suvarṇâdâya nidhi-nikshêpa-jala-pâshâṇa akshîṇi-âgâmi-sidha-sâdhyavemba a-
14. shṭa-bhôga têja-svâmya [e] llavaṃnu âgumâḍi anubhavisikoṇḍu saluva âdâya varaha
15. ga 130 ‘2 aksharadalu nûṟamûvattu varahaveraḍaṃ Kîrtinârâyaṇa dêvara
16. madhyâṃna mûru avasarake ga 130 na grâmavanu Vijayanagariya Pampâkshêtradalu
17. Tuṅgabhadrâ-tîradali Virûpâksha-linga . . . . . dêvara sannidhiyali tathâ-sa-
18. maya [da] li śrî Kîrti Nârâyaṇa-dêvarige Kâḷihaḷḷi-grâmavanu Kṛishṇârpaṇaven-
19. du sa-hiraṃṇyôdaka-dâna-dhârâ-pûrvakavâgi Vijayanagariya utsava-dê-
20. varu dêviyaru âbharaṇa sahitavâgi śrî Kîrti Nârâyaṇa-dêvara bhaṇḍâra-

21. kke â-chandrârkka-sthâyi-âgi naḍeüdu yendu koṭa Kâḷihaḷḷiya grâmada
22. staḷa Krishna-râyaru Sâḷuva Tiṃmayarigu dharmavâgabêkendu Bhâra-
23. dvâja-gôtrada Yajusâkheya Âpastamba-sûtrada Upavâsi-âchariya-
24. nu binnahamâḍi koḍisida grâma | dâna-pâlanayôr madhyê dânâchhrê-
25. yônupâlanam danâ svargam avâpnôti pâlanâd achutam padam sva-dattâm
26. dviguṇam puṇyam paradattânupâlanam | paradattâpahârêṇa sva-dattaṃ
27. nisphalaṃ bhavêtu | sâmânyô yaṃ dharma-sêturu nrupâṇâm kâle kâle
28. pâlanîyô bhavadbhiḥ | sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhû-
29. yo yâchate Râmachandraḥ | sva-dattâṃ para-dattâm vâ yô harêti va-
30. sundharâṃ shashṭi-varusha-sahasrâṇi vishṭâyâm jâyate krimiḥ |
31. yi-dharmavanu ârobaru âḷupidavaru
32. Gange-taḍiyali kavileya konda pâpa-
33. ke hôharu

Translation.

Be it well. In the victorious and prospering Śâlivâhana era, 1434 years having expired, while the year Śrîmukha was current, on the 5th lunar day of the dark half of Phâlguṇa :—

Be it well. Victory to the Adorable (Padmanâbha) who resembles the sky free from clouds.

While the illustrious Kṛishnavarma-mahâdhirâja seated on the stable throne, the prosperous king of kings, lord of kings, champion over those who wear moustaches in the great earth, *kaṭhâri-sâḷuva* (dagger and kite), ruler over the southern sea, Narasimha-mahâdhirâja's son ; a sun to the firmament that is the Yâdava race of which he is a lineal descendant ; crest-jewel to righteousness, (delighter) of all the assemblage of bards, brother to the wives of others, support for purity, heroism and prowess ; possessed of lotus-like feet on which bow the jewelled crowns of all the kings, *kaṭhâri-triṇêtra* (a Śiva in the use of dagger) : was ruling the earth :—

Under the orders of Vîra Kṛishṇarâya, while he was pleased to go on a victorious expedition to the south :—the illustrious mahâpradhâna (chief minister) Sâḷuva Timmarasa of Yajuś-śâkhâ, Khâṇḍava-gôtra, and Âpastambha-sûtra made a gift to the best of the gods, Kîrtinârâyaṇadêvaru of Talakâḍ which is Râjarâjapura, south Benares and Gajâraṇya-kshêtra, of the village Kâvahaḷi in Thâyûru-sthala, with the right to enjoy the eight rights and powers in the village including all the rice-fields, dry lands, gardens, vegetable gardens (*tuḍike*), money income, treasure, deposits underground, water springs, rocks, imperishables, future accruals, existing rights and possibilities.

The said village Kâḷihaḷḷi with its income amounting to 130 varahas and two haṇas is granted for the three services, in the afternoon, of the god Kîrtinârâyaṇa and the gift is made in the Pampâ-kshêtra which is the same as Vijayanagari, on the banks of the Tungabhadrâ, and in the presence of the God Virûpâksha-liṅga on the above occasion, as a holy gift (Kṛishṇârpaṇa) with pouring of water and gold; and the village is made over, together with the procession images of the gods and goddesses at Vijayanagari and their ornaments, into the treasury of the god Kîrtinârâyaṇa, in order that the gift might last as long as the moon and sun endure. The gift of the village was made at the request of Upavâsi Âchâriya of Bhâradvâja gôtra, Yajuśśâkhe, and Âpastamba-sûtra, for the merit of Kṛishṇarâya and Sâḷuva Timma.

Between making a gift and maintaining one already made, maintenance is better than gift. By a gift one obtains heaven and by protecting a gift one goes to a region from which there is no fall. Maintaining a gift made by others is twice as meritorious as making a gift oneself. By confiscating another's gift, one's own gift becomes fruitless. "This bridge of dharma is common to all kings and should be protected by you from time to time." Thus does Râmachandra beseech again and again all future rulers. He who seizes land gifted by himself or by others is born as a worm in ordure for 60,000 years. Whoever destroys this gift will incur the sin of killing tawny cows on the banks of the Ganges.

Note.

This is a record registering the grant of a village called Kâvahaḷḷi or Kâḷihaḷḷi (same as the present village Kâhaḷḷi) for services in the Kîrtinârâyaṇa temple at Talakâḍ on the Kâvêri river in T.-Narsipur Taluk, Mysore District. It belongs to the reign of the Vijayanagar king Kṛishṇarâya and is dated S′ 1434 Śrîmukha sam. Phâl. ba. 5. This date corresponds to March 15, A. D. 1514, if we take S′ 1434 expired or S′ 1435 current Śrîmukha as the year intended.

There are some peculiar features in the historical portion of this record. The king Kṛishṇarâya is here styled Kṛishṇavarma-mahâdhirâja (L.8) as is also the case in two other inscriptions of the same Taluk (E. C. III. Nanjangud 190 and 195 of 1512 and 1513 A. D.). He is given some titles of the Western Gaṅgas and Hoysaḷas. (Jitam bhagavatâ gata-ghana-gaganâbhêna L.3,: Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi). Another point to notice in this record is the mention of the king's visit to the southern part of his empire on a conquering expedition.

Sâḷuva Timmarasa and his brother Sâḻuva Gôvindarâja were ministers of Kṛishṇarâja and Gôvindarâja was entrusted with the government of Terakaṇâmbi kingdom (see E. C. IV Gundlupet 3 of Ś 1435 and 1 of Ś 1444, etc.,) and his grants are frequently met with in the Nanjangud, Châmarâjanagar and Guṇḍlupêṭ Taluks. (E. C. III Nanjangud 195 of S' 1435; T.-Narsipur 42 of S' 1445; T.-Narsipur 73 of S' 1441: E. C. IV Guṇḍlupêṭ 1, 3, 35; Châmarâjanagar 99 of Ś 1445, 111 etc.) In some of these records their gôtra is given as Kauṇḍiṅya and not as Khâṇḍava.

The temple of Kîrtinârâyaṇa at Talakâḍ is a Hoysala structure and is believed to have been constructed by king Vishṇuvardhana (see M. A. R. 1912, p. 11). Not only are the revenues of the village stated to have been granted for services in the temple but also the *utsava-images* of the god and goddesses with ornaments either newly prepared or belonging to some other temple are said to have been sent from Vijayanagar, the capital. Lastly the grant is stated to have been made at the instance of a Brahman named Upavâsi- Âchâriya.

The usual imprecatory stanzas are found at the end of the grant.

39

At the village Kalkunda in the same Hobaḷi, on a boulder to the east of the Himada Kêtârêśvara temple to the south of the village.

Modern Kannaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಕಲ್ಕುಂದ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಹಿಮದಕೇತಾರೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಸಕ . .
2. ಉರಾಚ . . .
3. ಸಂಕಂಣನವರು ಸಿ
4. ವಾಲ್ಯವಮಾಡಿದರು

Note.

This short inscription the characters of which seem to belong to the 18th century records the construction of the above named Śiva temple by one Sankaṇṇa.

40

At the village Iggali in the same Hobaḷi, on a slab lying on the road to Tâyûr village (E. C. III Nanjangud 138 Revised).

Size 7′—6″ × 3′.

Old Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೋಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ಇಗ್ಗಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವತಾಯೂರಿಗೆ ಹೋಗುವ ಓಣಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ, ಪ್ರಮಾಣ 7′—6″ × 3′

1. ಸ್ವಸ್ತಿ ಅಸಗಗಜ್ಗ
2. ಯನಮಗಂಡಿ
3. ಬಿಜ್ಜವಿಗಜ್ಗಂಭಟಸ್ತ್ರಿ
4. ಅಧಿಕರಿಗವುಣ್ಣನೂ .
5. ಚರಮಗವುಣ್ಡನುಶಿವ
6. ಯುಗವುಣ್ಡನು ಮುವರುಮಿ
7. ಬುದ್ದ ಇಗ್ಗಲಯೂರಾಗ
8. ವತೆಯ ಪಿಡಿಸಿದ
9. ರದಡೆಬಿಟದುವಚಿತ
10. ಕೆಮದಿಗೆರೆ

Transliteration.

1. svasti Asaga Gaṅga-
2. yana magam Pi-
3. ḻduvigaṅgam bhiṭa stiti
4. Adhikarigavuṇḍanû
5. Charamagavuṇḍanu Śiva-
6. yagavuṇḍanu muvarum i-
7. ḻdu Iggaliyûrâ ga-
8. vateya viḍisida-
9. radaḍe biṭadu vaḻita-
10. ke Madigere

Translation.

Be it well. Piḻḍuvi Gaṅga, son of Asaga Gaṅgaya, made the grant. When the three persons Adhikârigavuṇḍa, Charamagavuṇḍa and Sivaya-gavunda set free the cattle ? of the village Iggaliyûr, Madigere was given as a grant.

Note.

This inscription is not dated. It is probable that Pilduvi Gaṅga, the donor of this grant is the same as Piḻḍuvipati I, son of Śivamâra II, Gaṅga king, as the characters seem to be of the 9th century. The exact meaning of the phrase "Gavateya viḍisidoḍe" in line 8 is not clear. It is probable that the three persons named Adhikârigavuṇda etc., protected the cows of the village (*gavate*) while attacked by the enemies. As a reward for their services the king granted them a small village named Madigere as *vaḻita* (grant of land with a fixed quit-rent to be paid annually). For Piḻḍuvipati see *Salem Manual*, ii, 387, quoted on p. 42, Rice's *Mysore and Coorg* from inscriptions.

41

At the village Saṇṇa Mallîpura, a hamlet of Kirugunda, on a stone lying in the land of Basappa to the west.

Size 7′ × 1½′.

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೋಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ಕಿರುಗುಂದದ ದಾಖಲೆ ಸಣ್ಣಮಲ್ಲಿಪುರಕ್ಕೆ ಪಶ್ಚಿಮಬಸಪ್ಪನವರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7′ × 1½′

1. ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ
2. ಹೊಇಸಳ ವೀರನಾರಸಿಂ
3. ಹದೇವರಸರು ಪ್ರಿತಿವಿ
4. ರಾಜ್ಯಂಗೆಯುತಿರಲು
5. ಶಕವರಿಷ ೧೨೦೭ನೆಯ
6. ಸುಭಕ್ರಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗು
7. ಣ . . . . ಕ
8. ಗ್ಗಡೆ . . . .

9. . . . . . . ಗರಬೆದ್ದಲು . . . .
10. . . . ೞವುಂ . . . . :
11. . . . . . . ಮತ ರು . . . .
12. . . . . ಹಿ ಆತನ ತಮ್ಮ . . . . ಆಲ
13. . . . . . . ಕೊಡಗೆ . . . . ಆಲ
14. . . ಲ್ದು ಹೊಲವೆರಡು ಅಂತು
15. . . . . . ತಿದನೆ . . . . . . ಸಾ
16. ಯಿರಮತ್ತರು . . . . . ಬಿಟ್ಟ
17. . . . . . ಸಿದಸಾಸನ ॥ . . . . . .
18. ದಕ್ಷಿಣತಗಡೂರಲಿ
19. . . . .
20. [ತಾ] ಯೂರಗುೞಿಯಪುರ
21. . . . . ಯಣ್ಣ ಅೞ . . .
22. . . . . ನಾಗಗವುಡ ॥೧॥ ವಿತರಾಗ

Transliteration.

1. svasti śrî pratâpa-chakravarti
2. Hoisaḷa vîra Nârasim-
3. ha-dêvarasaru pritivi-
4. râjyam geyutiralu
5. Śaka varisha 1207 neya
6. Subhakritu-saṃvatsarada Pâlgu-
7. ṇa . . . . he-
8. ggaḍe . . . .
9. . . . . garabeddalu
10. . . . . ḷavuṃ
11. . . . . mataru . . . . .
12. . . . . hi âtana tamma . . . . . Âla-
13. . . . . koḍage . . . . . . Âla
14. . . . . ldu holav eraḍu antu
15. . . . . tidane . . . . . . sâ-
16. yira mattaru . . . . . biṭṭa
17. . . . . sida sâsana ॥
18. . . . dakshiṇa Tagaḍûrali
19. . . . .
20. [Tâ] yûra Guḷiyapura
21. . . . . yaṇṇa aḷa
22. . . . . . Nâgagavuḍa ॥ 1 ॥ vîtarâga

Note.

This inscription belongs to the reign of the Hoysaḷa king Narasimha III and is dated S′ 1207 Śubhakṛit sam. Phâlguna. But S′ 1207 is Pârthiva and the nearest Śubhakṛit is S′ 1224 which falls in the reign of Ballâḷa III. Hence the Śaka year 1207 may be taken to be correct and the name of the year Śubhakṛit may be a mistake for Pârthiva. S′ 1207 or A. D. 1285 falls in the reign of Narasimha III. The record seems to register the gift of some plots of lands rent-free in the villages Tagaḍûr, Tâyûr and Guḷiyapura made by some heggaḍe to Nâgagauḍa. At the end of the inscription is given the signature Vîtarâga, the Jaina God. Apparently the donor was a Jaina. . . . .

42

At the village Suttûr in the same Hobaḷi of Bilgere, a sannad of Kṛishṇarâja Vaḍeyar III, dated A. D. 1822, in the possession of Śivarâtresvâmi, head of the Vîraśaiva mutt of Suttûr.

Kannaḍa language and characters except the seal.

ನಂಜನಗೂಡು ತಾಲ್ಲೋಕು ಬಿಲ್ಗರೆ ಹೋಬಳಿ ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರೆಸ್ವಾಮಿಗಳ
ಬಳಿ ಇರುವ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀಮತು
2. ॥ ॥ ತ್ತಾ ಯೂರು ಅ ಮೀಲ ಶೇಷಗಿರಿ ರಾಯಗೆ ಬರಶಿ ಕಳುಯ್ಸಿ
3. ದನಿರೂಪಾ ಅದಾಗಿ ಯೀತ್ತಾಲೂಕು ಪೈಕಿ ಸುತ್ತೂರು ಮಠದ ಬಸವಲಿಂಗವಡೆರಿಗೆ
4. ಕಂಟಿರಾಯಿ ಮುವತ್ತು ಹಣದ ಭೂಮಿಯಂಸು ಸರ್ವಮಾಂನ್ಯವಾಗಿ ನಡಸುವ ಬಗ್ಗೆ
5. ಅಪ್ಪಣೆಕೊಟ್ಟು ಯಿಧಿತ್ತುಸಾಗುವಳಿ ಭೂಮಿಯಲ ಬೆದ್ದಲು ಭೂಮಿಯಂನ್ನು
6. ಸರಕಾರದವಾರದ ಭೂಮಿಯಲ ಆಗಲಿಯಿವರು ಮಾಡಿಯಿರುವ ಕಂದಾಯದ
7. ಭೂಮಿಯಲಿ ಆಗಲ ಯಿದರಲಿ ಯಿವರು ಕೇಳಿದ ಬಳಿಯ ಕಂಟಿರಾಯ ಮುವತ್ತು ಹ
8. ಣದ ಭೂಮಿಯಂನು ಗೊತ್ತುಮಾಡಿಕೊಟ್ಟು ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದಆರಭ್ಯ ವರುಷಂ
9. ಪ್ರತಿಯಲುತ್ತಾಜಾಸಂನದು ವುಜೂರುಮಾಡಡೆ ನಿರುಪಾಧಿಕದಲ ಸರ್ವಮಾಂನ್ಯವಾಗಿ
10. ನಡಶಿಕೊಂಡು ಬರುವದು ಯಿಭೂಮಿಗೆ ಲಿಂಗಮುದ್ರೆಶಿಲಾ ಪ್ರತಿಷ್ಟೆಮಾಡಿಶಿಕೊಡು
11. ವದು ಯಿಸಂನದ ನಕಲುತ್ತಾಲೂಕದ ಶಿರಸ್ತಾರದಪ್ತರಕೆಬರಶಿ ಅಸಲು ಸಂನದು
12. ಸದರಿ ಬಸವಲಿಂಗವಡೆರ್ರು ವಶಕ್ಕೆ ಕೊಡುವದು ಬತ್ತಾರಿಕು ೨೬ನೆ ಮಾಹೆ ನವಂ
13. ಬರಸರ್ಂ ೧೮೨೨ನೆ ಯಿಸವಿ ಬ್ತ ಸುಬ್ಬೈಯಾ ಮುನಷಿಹಜೂರುಪೂರ
14. ನೂರ್ರು ಕಂಟಿರಾಯ ಮೂರ್ರು ವರಹದ ಭೂ
15. ಮೀಯಿನಾಮಾಗಿನಡಶಿಕೊಂಡುಬರ್ರು
16. ವದು ಶ್ರೀಕೃಷ್ಣ
17. ಪೈಯಿ ವಸ್ತಿಕೆ ಚಿತ್ರಭಾನು ಸಂ॥ ರದ
18. ಉಭಯಾತ್ಮಕ ಪುಷ್ಯ
19. ಬ೩ಮಂಗ್ಗಳವಾರ

Transliteration.

Kṛishṇarâjavaḍeyaravaru.

1. Chitrabhânu-saṃvatsarada Kârttika śu 12 Mangaḷavâradallu śrîmatu
2. ,, ,, Ttâyûru âmîla Śêshagirirâyage baraśi kaḷuyisi-
3. da nirûpâ adâgi yî ttâlûku paiki Suttûru-maṭhada Basavalingavaḍerige
4. Kaṇṭirâyi muvattu haṇada bhûmiyannu sarvamâṃnyavâgi naḍasuva bagge
5. appaṇekoṭṭu yidhittu-sâguvaḷi-bhûmiyaḷi beddalu bhûmiyannu

6. sarakârada vârada bhûmiyali. âgali yivaru mâḍiyiruva kandâyada
7. bhûmiyali âgali yidarali yivaru kêḷida baḷiya kanṭirâya muvattu ha-
8. ṇada bhûmiyaṃnnu gottumâḍi koṭṭu Chitrabhânu-saṃvatsarada ârabhya varusham-
9. pratiyalu ttâja sannadu vujûru mâḍade nirupâdhikadali sarvamâṃnya-vâgi
10. naḍaśikoṇḍu baruvadu yi-bhûmige lingamudre śilâpratishṭe mâḍiśi koḍu-
11. vudu yi sannada nakalu ttâlukada śirastâra daptarake barasi asalu saṃnadu
12. sadari Basavalingavaḍerru vaśakke koḍuvadu battâriku 26 ne mâhe Navaṃ-
13. bara san 1822 ne yisavi khat Subaiyâ munashi hajûru Pûra-
14. nûrru kanṭirâya mûrru varahada bhû-
15. mî yinâmâgi naḍaśikoṇḍu barru-
16. vadu Śrî Kṛishṇa
17. paiyi-vastike Chitrabhânu sam [illegible] rada
18. übhayâtmaka Pushya
19. ba 3 Maṃggaḷavâra

Translation.

This is the *Nirûpa* which Kṛishnarâjavaḍeyar caused to be written and despatched to Śêshagiri Râv, Amîla of Tâyûr on Tuesday the 12th lunar day of the bright half of Kârtika in the year Chitrabhânu :—

Orders have been issued to the effect that a plot of land of the value of 30 Kanṭirâyi *haṇas* should be granted to Basavaliṅga-vaḍer of Suttûr Matt of this Taluk. You must grant him a plot of land of 30 Kanṭirâyi haṇas or three varahas which he might choose either out of dry land under general cultivation or out of land which the Government lets out on *vâram* tenure (fixing a portion of the produce to be given by the tenant in place of the land-tax) or out of land which he (Basavaliṅgavaḍêr) is already culivating for *Kandâyam* (fixed rent). You should maintain this as a sarvamânya from the year Chitrabhânu onwards without any impediment and without insisting on the production of the original sannad every year. The land should be made over after setting up boundary stones marked with *liṅga*. A copy of this sannad should be filed in the archives (*daftar*) of the Taluk Sirastedâr and the original *sannad* should be handed to the said Basavaliṅga-vaḍeyar.

Date of writing :—26th November 1822 : written by Subaiya, Huzur Munshi. Puranur (Camp) :—

Land of three varahas should be granted as inâm : Śrî Kṛishṇa (signature.)

Endorsement (*Paiyivastika*) on Tuesday, the 3rd lunar day of the dark half of Pushya in the year Chitrabhânu.

Note.

This records the grant of some land to the Vîraśaiva guru named Basavalinga Voḍeyar, head of the matt at Suttûr, a village in Nanjangud Taluk, Mysore. The gift of the land was made by the king Krishṇarâja Voḍeyar III of Mysore. The order is addressed to Sêshagiri Râv, *Amil* (amildar) of Tâyûr (which is now a village in Nanjangud Taluk but which was at the time the headquarters of a Taluk). The grant was made in the year Chitrabhânu, A. D. 1822 and the details of dating are given both in terms of Śaka and Christian eras, and lines 14-16 contain the writing and the signature of the king making the gift.

Above the writing is a seal containing the words Śrî Châmarâja Vodera tanûja Krishṇarâja Voḍeru in Dêvanâgari characters.

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Another sannad of the king Kṛishṇarâja Voḍeyar III dated the year Prajôtpatti (1812 A. D.) in the possession of the same Suttûr matt.

Kannaḍa language and characters except the seal.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರೈಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ೨ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ೩ಲು
2. ಶ್ರೀಮತ್ತು ॥ ॥ ತಾಯೂರು
3. ಹರದನಹಳ್ಳಿ ಗುಂಡ್ಲುತೆರಕಣಾಂಬಿ ಹೆಗ್ಗ
4. ಡದೇವನಕೋಟೆಪ್ಪೆರಿಯಪ್ಪಟ್ಣ ಕಟ್ಟೆಮಳ
5. ಲವಾಡಿಬೆಟ್ಟದಪ್ಪುರ ಮೈಯ್ಸೂರು ಅಷ್ಟಗ್ರಾ
6. ಮಮಳವಳೀಬೆಂಗ್ಗಳೂರು ಯಿಮುಂತ್ತಾದ ಅ
7. ರಮನೆ ಶಿವೊಗಡಿಗಳ ಅಮಿಾಲದಾರ ಕಿಲ್ಲೆದಾ
8. ರಿಗೆಸಹಾಬರ್ಸಿ ಕಳುಹಿಸ್ತನಿರೂಪ
9. ಅದಾಗಿ ತಾಯೂರು ತಾಲ್ಕು ಸುತ್ತೂರು ಮಠ
10. ದವಡೆರಪಟದದೇವರು ತಂಮ್ಮ ಮಠದ ವಿ
11. ಚಾರಣೆಬಗ್ಯೆ ನಿಂಮ ನಿಂಮ ತಾಲ್ಕುಗಳಿಗೆ ಬಂದಿ
12. ರುವದರಿಂದ್ದಾ ಆಯಾ ತಾಲೊಕ್ಕಿನಲ್ಲಿಯಿರುವ ಮಠ
13. ದ ವಡೆರಗಳು ಸದರಿ ಸುತ್ತೂರು ಮಠದ ವಡೆರ
14. ಮೂಲ ಮತ್ತವಂನ್ನು ಅಪ್ಪಹರ್ಸಿಕೊಂಡಿರ್ರುವಂತ್ದಾ
15. ದ್ದಂನ್ನು ವಿಚಾರಣೆಮಾಡಿ ತಂಮ್ಮವಡವೆ ತಾಲು
16. ವಸೂಲ್ಲುಮಾಡಿಕೊಳುವಲ್ಲು ಆಯಾ ಸ್ಥಳದಲ್ಲಿ ಯಿ
17. ರುವ ತಂಮ್ಮ ಮಠಗಳ ಆಚಾರವಿಚಾರ ಮುಂ
18. ತ್ತಾಗಿಮಾಡಿ ಕೊಳುವಲ್ಲು ಅಡ್ಡಿಸಡಿಮಾಡದಂತೆ
19. ಪ್ರಾಕ್ಕು ಕಚೇರಿತಾಕಿತಿಯು ಬರದ ಬಂದ್ದಮೆರ್ರೆ

20. ಗೆ ಯಿಗಲ್ಲು ಅದೆ ಪ್ರಕಾರಕ್ಕೆ ನಡದುಕೊಳುವಂತೆ
21. ಅಪ್ಪಣೆಕೊಡ್ಸಿಯಿಥಿತಾದ ಕಾರಣಾನಿಂಮ್ಮನಿಂಮ್ಮ
22. ತಾಲ್ಲುಕುಗಳಲ್ಲಿಯಿರ್ರುವ ಸದರಿ ಸುತ್ತೂರು ಮಠದ
23. ಪಟದ ದ್ಯಾವರ್ರು ವಡೆರ ಯಿಲಾಖೆಮಠ
24. ಗಳ ಆಚಾರ ವಿಚಾರ ವಿಚಾರಣೆಮಾಡುವ
25. ಲ್ಲು ಯಿವರ್ರು ವಡವೆ ತೆಗದುಕೊಂಡದ್ದವರ ವಿ
26. ಚಾರಣೆಮಾಡಿ ಬರಮಾಡಿಕೊಳುವಲ್ಲು ನೀಉ
27. ಅಡಿಸಡಿಗಳ ಮಾಡದಂತ ಸಾಬಕ್ಕೂ ದಸ್ತೂರ್ರು
28. ಪ್ರಕಾರಕ್ಕೆ ಸರರಾಸುನಡ್ಸಿಕೊಂಡು ಬರ್ರುವದು
29. ಯಿ ಬಗ್ಯೆ ಆಯಾಸ್ಥಳದ ಮಟ್ಠದ ವಡೆರಗಳು
30. ಯಿ ವಿಷಯವಾಗಿ ತಂಟೆಬಂಟೆಗಳಮಾಡಿ
31. ದಲ್ಲಿ ನೀಉ ವಾಜಬಿಯಿದ್ದ ಮೇರೆಗೆ ಚಂನ್ನಾಗಿ
32. ದರ್ಯಾಃಪ್ತುಮಾಡಿ ಸಾಬಕ್ಠು ಮಾಮೂಲ್ಲು ಪ್ರಕಾ
33. ರಕ್ಕೆ ನಡದುಕೊಳುವ ಹಾಗೆ ನಿಂಮ್ಮನಿಂಮ್ಮ ತಾಲ್ಲುಕ
34. ದಲ್ಲಿ ಯಿರುವಂತ್ಥಾ ವಡೆರಿಗೆ ಜೋರತಾಕಿಯಿತು ಮಾ
35. ಡುವದು ಯಿದು ಹೊರ್ತ್ತು ಯಿವರು ಸುತ್ತೂರು
36. ಮಃಟ್ಠಕ್ಕೆ ಶಿವೆಯಿಂದಾ ಭಿಕ್ಷಾಟನಾಮಾಡಿಕೊಂ
37. ಡು ತಂಮ್ಮ ತಂಮ್ಮ ಶಿಷ್ಯಜನರಕಡೆಯಿಂದ್ಧಾ
38. ದವ್ಸಧಾಂನ್ಯವೆನಾದರ್ರು ತಂದುಕೊಳುವಲ್ಲು
39. ಸಾಯರ ಯಿಲಾಖೆಯವರು ಸುಂಕ್ಕ ಬರದೇ
40. ಕೆಂದು ಅಡ್ಡಿಮಾಡದಂತೆ ತಾಕಿಯಿತು ಮಾಡಿ ಯಿ
41. ವಿಚಾರವಾಗಿ ಸದರಿ ಅಪ್ಪಣೆಕೊಡ್ಸಿಯಿರುವ ಪ್ರ
42. ಕಾರಕ್ಕೆ ಸರರಾಸು ನಡಸಿಕೊಂಡು ಬರ್ರುವದ್ದು ಯಿ
43. ನಿರ್ರುಪ್ಪದ ನಕಲಂನ್ನು ಸರಕಾರದ ದಪ್ತ್ರರಕ್ಕೆ ಬರ್ಸಿ
44. ಅಸಲ್ಲು ನಿರುಪ್ಪವನ್ನು ಸದರಿ ಸುತ್ತೂರು ಮಟ್ಠ
45. ದ ಪಟದ ದ್ಯಾವರ್ರು ವಡೆರವಶಕ್ಕೆ ವಾಪ್ಸು ಕೊಡು
46. ವದು ತಾರಿಖ್ಕುಗುರ್ರೆ ಮಾಹೆ ಮಾರ್ಚಿ ಸಂ೯ ೧೮೧೨
47. ನೆ ಯಿಸವಿ ಖತ್ತ ಅಶ್ವಥನಾರಣ್ಯೈಯ್ಯ ಮುನಶಿ
48. ಹಜೂರ ಶ್ರೀಕೃಷ್ಣ

Transliteration.

Kṛishṇarâja Vaḍeyaravaru.

1. Prajôtpatti-saṃvatsarada Phâlguṇa ba. 3 lu
2. śrîmattu‖ ‖Tâyûru
3. Haradanahaḷḷi Guṇḍlu Terakaṇâṃbi Hegga-
4. ḍadêvanakôṭe Pperiyappaṭṇa Kaṭṭemaḷa-
5. lavâḍi Beṭṭadappura Maisûru ashṭagrâ-
6. ma Maḷavaḷḷî Benggaḷûru yi munttâda A-
7. ramane śime gaḍigaḷa âmîladâra killedâ-
8. rarige sahâ barsi kaḷuhista nirûpa

9. adâgi Tâyûra tâlku Suttûra maṭha-
10. da vaḍera paṭada dêvaru taṃma maṭhada vi-
11. chârane-bagye niṃma niṃma tâlkugaḷige bandi-
12. ruvadarinddâ âyâ-tâlôkkinalli yiruva maṭha-
13. da vaḍeragaḷu sadari Suttûru-maṭhada vaḍera
14. mûla-mattavaṃnu appaharsi koṇḍirruvamtthâ-
15. ddannu vichâraṇe mâḍi taṃma vaḍave tâŭ
16. vasûllu mâḍi-koḷuvallu âyâ-sthaḷadalli yi-
17. ruva tamma maṭhagaḷa âchâra vichâra mum-
18. tâgi mâḍikoḷuvallu aḍḍi saḍi mâḍadante
19. prâkku kachêri tâkitiyu barada bandda merre-
20. ge yîgallu ade prakârakke naḍadu-koḷuvante
21. appaṇe koḍsi yidhitâdakâraṇâ niṃmma niṃmma
22. tâlkugaḷalli yirruva sadari Suttûru-maṭhada
23. paṭada dyâvarru vaḍera yilâkhe maṭha-
24. gaḷa âchāra vichàra vichâraṇe mâḍuva-
25. llu yivarru vaḍave tegedukoṇḍiddavara vi-
26. châraṇe mâḍi baramâḍikoḷuvallu nîü
27. aḍi saḍigaḷa mâḍadante sâbakkû dasthûrru
28. prakârakke sara [pa] râsu naḍsikoṇḍu barruvadu
29. yî bagye âyâ-sthaḷada maṭṭhada vaḍeragaḷu
30. yî vishayavâgi taṇṭe baṇṭegaḷa mâḍi-
31. dalli nîvu vâjabi yiddha mêrege chaṃnnâgi
32. daryâhptu mâḍi sâbakku mâmullu prakâ-
33. rakke naḍedukoḷuvahâge nimma niṃmma tâlku-
34. dalli yiruvanthâ vaḍerige jôra tâkiyitu mâ-
35. ḍuvadu yidu horttu yivaru Suttûru-
36. maṭṭhakke śimeyindâ bhikshâṭanâ mâḍikoṇ-
37. ḍu taṃmma taṃmma sishyajanara kaḍeyinddâ
38. davsa dhânyavenâdarru tandu koḷuvallu
39. Sâyara-yilâkheyavaru sunkka barabê-
40. kendu aḍḍi mâḍadante tâkiyitu mâḍi yî-
41. vichâravâgi sadari appaṇe koḍsi yiruva pra-
42. kârakke sara [pa] râsu naḍasikoṇḍu barruvaddu yi
43. nirruppada nakalaṃnu sarakârada daptarakke barsi
44. asallu niruppavannu sadari Suttûru-maṭṭha-
45. da paṭada dyâvaru vaḍera vaśakke vâpsu koḍu-
46. vadu târikhka gurre mâhe Mârchi saṃn 1812
47. ne yisavi khatta Aśvathanâraṇaiyya munaśi
48. hajûra Śrîkṛishṇa

Note.

This sannad also belongs to Kṛishnarâja Voḍeyar III and is dated March 1st, 1812 A. D. or (Ś 1733) Prajôtpatti Phâlg. ba. 3. It records an order by the king to the Amildars and Killedars (heads of forts) in several places including Tâyûr, Haradanahaḷḷi, Guṇḍlu, Terakaṇâmbi, Heggaḍadêvankôṭe, Periyâpaṭṇa, Kaṭṭe Malaḷavâḍi, Beṭṭadapura, Mysore, Ashṭagrâma, Maḷavaḷḷi. They are informed of the visit of the head priest in charge of the matt at Suttûr to the places in their jurisdiction and directed not to obstruct him in his settlement of religious disputes among the disciples of the matt or in the collection of dues to the matt. They were also instructed to see that the local priests (vaḍers) did not cause any disturbance to the matt people in their collections of dues, etc., and in case any such priests caused disturbance, the authorities were to carefully investigate the matter and to compel them not to transgress the existing custom.

Further the customs authorities were not to demand any tolls on the provisions collected by the matt people from their disciples, as orders had been passed exempting those articles of theirs from the payment of tolls.

A copy of this nirûp had to be prepared and kept in the Government records (*daftar*) and the original nirûp was to be returned to the presiding abbot (*paṭṭada dyâvaru vaḍer*) of the Suttûr Matt. Then follows the date 1st March 1812, and the name of the scribe Aśvathanâraṇaiya and the signature of the king as Śrî Kṛishṇa.

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Another sannad of the year Sarvadhâri (1768 A. D.) in the possession of the same Suttûr Matt.

Kannaḍa Characters.
Seal in Persian Characters.

ಅದೇ ಸುತ್ತೂರು ಮಠದ ಶಿವರಾತ್ರಿಸ್ವಾಮಿಗಳು ಹಾಜರುಮಾಡಿದ ೩ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಅಕ್ಷರ

ಶ್ರೀ

1. ಸರ್ವಧಾರಿ ಸಂ। ಆಷಾಢಶು ೩ಲ್ಲೂ ಶ್ರೀಮತ್ಸಕಲಗುಣ ಸಂಪನ್ನರಾ
2. ದಂತ್ಹಾ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈಯನವರಿಗೆ । ಅದಾಗಿ ! ಶಂಕರನಾರಾಯಣದಲ್ಲಿ
3. ಯಿರುವ ಮಠಕ್ಕೆ ಮೊದಲು ಹೈಗ ೧೬೦ ವರಹ ನಡುದುಬರುವದು ಸರಿ
4. ಯಷ್ಟೆ । ಯೀಗ ಮತ್ತೂ ಹೆಚ್ಚಾಗಿ ಹೈಗ ೮ ವರಹವಂನ್ನು ಅಪ್ಪಣೆಕೊಡ್ಸಿ
5. ಯಿಧೀತ್ತು ಉಭಯಂ ಹೈದರಿಗ ೨೪೦ ವರಹ ಇಪ್ಪತ್ತುನಾಲ್ಕು ವರಹ
6. ಕ್ಕೆ ಸರಿಯಾಗಿ ಯಿವರು ಕೇಳಿದ ಬಳಿಯು ತೋಟಗದ್ದೆ ಸಹಾ ಬಿಡಿಸಿಕೊ
7. ಟ್ಟು ಸುರೂಟಿಯಾಗಿ ನಡಸಿಕೊಂಡು ಬರುವದು । ಯಿಹಣಕ್ಕೊಟ
8. ಪಗದಿ ಮುಂತ್ತಾದನ್ನು ಕ್ಯಾಳದಂತ್ತೆ ಸ್ಥಳಕ್ಕೆ ತಾಕಿತಿಮಾಡಿಸಿ ಯೀನಿ
9. ರೂಪವಂನ್ನು ಶಾನಭಾಗರ ಕಡಿತಕ್ಕೆ ಬರಸಿ ಪುನಃ ಯಿಮಠದವಡೆ
10. ರ ವಶಕ್ಕೆ ಕೊಡಿಸುವದು ॥ (ರುಜುವಿದೆ)

Transliteration.

1. Sarvadhâri saṃ | Ashâḍha śu 3 llû śrîmat sakala-guṇa-sampannar â-
2. dantthâ pradhâna Venkapaiyanavarige | adâgi | Śankaranârâyaṇadalli
3. yiruva maṭhakke modalu Hai ga 16 ‘o varaha naḍadu baruvadu sari-
4. yashṭe | yîga mattû hechchâgi Hai ga 8 varahavannu appaṇe koḍsi
5. yidhîttu übhayaṃ Haidari ga 24 ‘o varaha ippattu-nâlku varaha-
6. kke sariyâgi yivaru kêḷida baḷiya tôṭa gadde sahâ biḍisi ko-
7. ṭṭu surûchiyâgi naḍasi koṇḍu baruvadu | yi haṇakk oṭa
8. pagadi muntâdannu kyâḷadantte sthaḷakke tâkiti mâḍisi yî ni-
9. rûpavaṃnnu śânabhâgara kaḍitakke barasi punaḥ yî maṭhada vaḍe-
10. ra vaśakke koḍisuvudu ||

Note.

This is a sannad addressed to Pradhâna Venkappaiya. The signature at the end is apparently Hyder's signature, the letter is Hai in Persian inverted. Pradhâna Venkappaiya was a minister of Mysore serving nominally under the Mysore kings (Kṛishṇarâja Vaḍeyar II, Nañjarâja Vaḍeyar and Beṭṭada Châmarâja Vaḍeyar) but actually under Hyder Ali from about 1763 A. D. till about 1780 A.D. (see pp. 199 and 224 of Annals of the Mysore Royal Family, Part I, 1916.)

The object of the sannad is to record an additional grant of lands to be given to the Vaḍêr (Vîraśaiva priest) of Śankaranârâyaṇa, a sacred place, south of Mangalore in South Canara District. Lands of the rental value of 16 varahas were already being enjoined by the Matt and by the present grant additional lands of the value of 8 varahas were also ordered to be given away to the matt bringing the total value to 24 varahas. The minister was to procure the additional lands whether rice fields or gardens as specified by the matt. The local authorities were to be instructed that no deduction or tribute was due on the additional value of lands. The *nirûpa* was to be copied in the Shanbog's (village accountant's) files after execution of the order and returned to the head priest (*vaḍer*) of the matt.

The date is given as Sarvadhâri sam. Âshâḍha śu. 3 which is evidently equivalent to 17th June 1768 A. D.

The Śankaranârâyaṇa maṭha of the present record is believed to have been a branch of the Suttûr Matt and has now disappeared. The above information was furnished by the present head of the Suttûr Matt.

45

A copper plate of Ś 1693 in the possession of the same matt at Suttûr.

Kannaḍa language and characters.

ಸುತ್ತೂರು ಮಠದ ಪಟ್ಟದ ಶಿವರಾತ್ರೆ ಸ್ವಾಮಿಗಳ ಬಳಿ ಇರುವ ತಾಮ್ರಶಾಸನ ೧ ಹಲಗೆ.

ಸೂರ್ಯ, ಚಂದ್ರ. ಬಸವ, ಲಿಂಗ.

1. ಶ್ರೀ ರಾಮಾ.
2. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ್ಯ । ಶಾಲಿ
3. ವಾಹನಶಕ ವರ್ರುಷಂಗಳು ೧೬೯೩
4. ನೆ ಖರ ಸಂವತ್ಸ ಧ ಶ್ರಾವಣ ಶು ೧೦
5. ಲ್ಲು । ಧೆವನಗರದ ಪೆಟೆಶಟ್ಟಿಪಟಣ
6. ಶ್ಯಾಮಿ ಮುಂತಾದ ಉಭಯ್ಯ ನಾನಾ
7. ದೆಶದ ಮಹನಾಡಿನವರ್ರು । ಕಾಳಂ ಗರಿಡಿ
8. ಮಟಕ್ಕೆ ಬರಶಿಕೊಟ ಧರ್ಮಶಾಶಾನ
9. ದಕ್ರಮವೆಂತೆಂದರ್ರೆ ಅದಾಗಿ । ಯಡದೊ
10. ರ್ರೆ ಕೋಟೆಮಾರ್ಗದಲ್ಲಿ । ಮೂರೆ ಹೇರ್ರಿಗೆ ಕಾಸು
11. ೧ ಜವಳಿನಡೆಗೆ ಕಾಸು ೨ । ಹೊಗೆಸೊಂಪಿನ
12. ನಡೆಗೆ ಕಾಸು ೨ ಯಲೆ ನಡೆಗೆ ಯಲೆಕಂತು ೧
13. ತಲೆಹೊರೆಗೆಚಉಕ । ಅರ್ರಿಸಿಣ ಮೆ
14. ಣ್ಸು ಮುಂತಾದಕವಾಡಸರಕಿನ ಹೆ
15. ರ್ರಿಗೆಲ್ಲಾಕಾಸು ೨ ಡರ ಮೆರ್ರೈಯಲ್ಲು । ಕೊ
16. ಟುನಡಶಿಕೊಂಡುಬರಲುಳವರ್ರುಯಂ
17. ದುಃಧರ್ರೆಸಿಕೊಂಟ ದರ್ಮಶಾಶನ
18. ಯಿದರ್ಮಕ್ಕೆ ಯಾರರುದರುಯಿಂ
19. ಲ್ಲಾ ಯಂದವರ್ರಿಗೆ ಕಾಸಿಯಲ್ಲಿ

(ಹಿಂಭಾಗ)

20. ಗೋಹುತ್ಯ ಮಾಡಿದ ಪಾಪ ಮಾತ್ರು
21. ಗಮನಮಾಡಿದಪಾಪ ಶಿಶುಹ
22. ತ್ಯಗೊಹತ್ಯ ಮಾಡಿದ ಪಾಪಕ್ಕೆ
23. ವಳಗಾಗುವರುಯೆಂನುದಾಗಿ
24. ನಾನಾ ದೇಸದವರು ಐವತಾರ್ರು
25. ದೇಸದವರ್ರು ಬರಸಿಕೊಂಟ ದ
26. ರ್ಮ ಶಾಶನವರ್ತನೆಪಂಟ್ಟೆ
27. ಶ್ರೀಬಸವೆಸ್ವರಸ್ವಮಿ
28. ಯವರು ॥

Transliteration.

1. Śrî Râmâ
2. svasti śrî vijayâbhyudayya ǀ Śâli
3. vâhana śaka varrushaṅgaḷu 1693
4. ne Khara-samvatsa [ra] dha Śrâvaṇa śu 10
5. llu ǀ Dhêvanagarada pêṭe-śaṭṭi paṭṭana-
6. şyâmi muntâda übhayya nânâ-
7. dêśada mahanâḍinavarru ǀ Kâḷamgariḍi-

8. maṭakke barasi koṭa dharma-śâśâna-
9. da kramav entendarre adâgi । Yadado-
10. rre-kôṭe-mârgadalli mûle-hêrrige kâsu
11. 1 javaḷi naḍege kâsu 2 hoge-sompina
12. naḍege kâsû 2 yale naḍege yale kanṭhu 1
13. talehorege chaüka । arriśiṇa me-
14. ṇsu muntâda kavâḍa sarakina he-
15. rrigellâ kâsu 2 ḍara mêraiyallu। ko-
16. ṭu naḍaśikoṇḍu baraluḷavarru yan-
17. du bharresi komṭa darmaśâśana
18. yi-darmakke yârarudaru yi-
19. llâ yandavarrige Kâsiyalli

Back.

20. gôhutya mâḍida pâpa mâtru-
21. gamana mâḍida pâpa śiśu-ha-
22. tya gôhatya mâḍida pâpakke
23. vaḷagâguvaru yennudâgi
24. nânâ-dêsadavaru aivatârru
25. dêsadavarru barasi komṭa da-
26. rma- śâśana vartane-panṭṭe
27. śrî Basavesvara-svami-
28. yavaru

Translation.

Śrî Râma. Be it well. In the victorious year 1693 of the Śâlivâhana era, in the year Khara, on the 10th lunar day of the bright half of Śrâvaṇa, the pêṭe-seṭṭis (merchants of the shops) and paṭṭaṇasâmi (mayor of the town, the chief merchant) of Dêvanagara, the people of the great nâḍs of the two great countries, caused the following śâsana of charity to be written for the Kâlangariḍi Matt :—

We promise to pay the following taxes. On the road leading to Yeḍedore fort, 1 kâsu for a bullock-load ? of general merchandise, 2 pies for a bullock-load of cloth ; 2 pies for a bullock-load of tobacco ; 1 bundle of leaves for a bullock-load of betel leaves ; 1 *chauka* (100 leaves) for a package of betel leaves ; 2 pies for each load of turmeric, pepper and other articles loaded on bullocks.

This is the dharmaśâsana granted in writing. Whoever refuses to pay this incurs the sin of killing cows at Benares or committing incest with mother or killing infants and cows.

Thus the *nânâdêśadavaru* (lit : people of different countries) and *aivattâru dêśadavaru* (people of 56 countries) have this dharmaśâsana and *vartana-paṭṭe* (list of dues to be paid) engraved.

Śrî Basavêsvarasvamiyavaru.

Note.

This is a copper plate śâsana found in the same matt at Suttûr. No king is named here. It is dated Ś 1693 Khara sam. Śrâvaṇa śu. 10 (August 19, 1771) and records a grant by certain merchants to the matt at Kâlangariḍi of certain fees or taxes on the articles of merchandise in which they traded. This matt at Kâḷangariḍi is believed to have been subordinate to the one at Suttûr. The record is full of orthographical errors: *koṭṭa* is written as *komṭa*, etc.

46

At the same village Suttûr, on the pedestal of the *gaddige* (tomb) of Śivarâtresvâmi to the west of the village.

ಅದೇ ಸುತ್ತೂರು ಗ್ರಾಮದ ವೀರಸಿಂಹಾಸನ ಮಠದ ಶಿವರಾತ್ರೆ ಸ್ವಾಮಿಗಳ ಗದ್ದಿಗೆಯ ಪೀಠದಲ್ಲಿ.

1. ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾಖಶು ೧೦ ಸನಿವಾರದಲೂ ಸಜನಸುದ್ಧ ಶಿವಾಚಾರ ಸಂಪಂ
2. ನರಾದಂತ ಸಿವರಾತ್ರೆ ದೇವರ ನಿರೂಪದಿಂದ ಲಂಗಣಒಡೆರು ಬಸವಪ್ರತಿಷ್ಟೆನು ಮಾಡಿದ ಪುಣ್ಯದಸೇವೆ

Transliteration.

1. Dundubhi-saṃvatsarada Mâkha śu 10 Sanivâradalû sajana-suddha- śivâchâra-saṃpan-
2. narâdanta Sivarâtre-dêvara nirûpadinda Lingaṇa-oḍeru Basava-pratishṭenu mâḍida puṇyada sêve

Translation.

On Saturday, the 10th lunar day of the bright half of Mâgha in the year Dundubhi, by the orders of Śivarâtredêvar, possessed of righteous conduct and pure Śaiva religious practices, Liṅgaṇa-oḍeyar did the holy service of consecrating the Basava (bull).

Note.

This inscription is engraved on the pedestal of the sacred bull set up over the burial place (samâdhi) of an ascetic of the Vîraśaiva matt at Suttûr and the place is very sacred both to the matt and its disciples. Sivarâtri Voḍeyar of this record was one of the early heads of the matt. No date in the Śaka era is given. The characters look like those of the early part of the 16th century A. D. If we take Dundubhi, A. D. 1502-3, the date corresponds to January 7, 1503, a Saturday as stated therein. If we take 1562-3 Dundubhi, the date Feb. 2, 1563, would fall on a Tuesday. The former is possibly the date intended.

47

At the village Tâyûr in the same hobli, on a pillar in the *ranga-manṭapa* of the Jagadêśvara temple.

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಳ್ಗೆರೆ ಹೋಬಳಿ ತಾಯೂರು ಜಗದೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ
ಕಂಬದ ಮೇಲೆ ಇರುವ ಶಾಸನ.

1. ರಾಕ್ಷಸ ಸಂವತ್ಸ
2. ರದ ಚಯಿತ್ರ ಸು
3. ಧ ೧ ಲು ಶ್ರೀತ್ರಿಯಂಬಕ
4. ಕಾ ? (ತಾ) ಲವಿ ಮಟದ
5. ಚಿಕವೀರ
6. ಣೊಡೆಯ
7. ರಸಿಸ್ಯ
8. ರು
9. ಪರ್ವ್ವಥದೇವ
10. ರು ತ್ರಿಯಂಬ
11. ಕಯ (ಣ) ವೊ
12. ಡೆಯ
13. ರಿಗೆ ಕೊಟ್ಟಂ
14. ಥಹುರ
15. ದ ಹೊಲ
16. ಕೊ ೧೫
17. ಯಿಬೂಮಿ
18. ಯ . . . . . .
19. ನಪಹರಿಸಿ

Transliteration.

1. Râkshasa-samvatsa-
2. rada Chayitra su-
3. dha 1 lu śrî Triyambaka-
4. kâ (tâ) lavi-maṭada
5. Chikavîra-
6. ṇoḍeya-
7. ra sisya-
8. ru
9. Parvvatha-dêva-
10. ru Triyamba-
11. ka-ya (ṇa) vo-
12. ḍeya
13. rige koṭṭam
14. tha Hura-
15. da hola
16. ko 15
17. yi bûmi
18. ya . . . .
19. n apaharisi

(There are 11 more lines below which are illegible.)

Note.

This inscription is incomplete as several lines below line 15 cannot be made out owing to the letters having been very lightly engraved and covered with several coatings of whitewash. The object of the record is to register the grant of a plot of dry land of the sowing capacity of 15 koḷagas in the village Hura to Triyambakaya Voḍeyar by Parvatadêvaru, disciple of Chikavîraṇoḍeyar, head of Triyambaka Kâlavi-maṭha. It is clear that both the donor and donee were priests of the Vîra-śaiva sect. It is not known what became of the matt referred to in the record. Nor is it easy to determine the date of the donor nor of the donee. The date given in the record is Râkshasa sam. Chaitra śu. 1 and as no details are given to verify the date, it is not possible to determine its exact English equivalent. The characters seem to belong to the end of the 15th century and the Râkshasa samvatsara of the record may be the same as 1495 A. D.

48

At the same village Tâyûr, on a fragmentary stone in the vacant site of the ruined Hanumantarâya temple at the entrance to the fort.

Size 2′ × 1′

Old Kannaḍa language and characters.

ಅದೇ ತಾಯೂರು ಗ್ರಾಮದ ಕೋಟೆ ಬಾಗಿಲ ಹನುಮಂತರಾಯನ ಗುಡಿಯಿದ್ದ ಪಾಳು ನಿವೇಶನದಲಿ.
ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′

ಹಳಗನ್ನಡಕ್ಷರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ರಾಜ್ಯವಿಜಯ
2. ಸಂವತ್ಸರ ನೀತಿಮಾರ್ಗ್ಗ ಪೆರ್ಮ್ಮಾ
3. . . . ಡಿಗಳ ಕೊಙ್ಗುಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮ
4. ರಾಜ ಶ್ರೀಮತ್ ಪೆರ್ಮ್ಮನ [ಡಿ] ಗಳ
5. [ಪಟ್ಟಂಗಟ್ಟಿ] ದ ೯ ನೆಯ ಸಂವತ್ಸರವಾದ
6. ಸಂವತ್ಸರದಲು ವಿರದಿರ . . . .
7. . . . . . ರಿ ಮಾಸ

Transliteration.

1. svasti śrî-râjya vijaya
2. saṃvatsara Nîtimârgga permmâ-
3. . . . . . ḍigaḷa Konguṇivarmma dharmma
4. râja śrîmat Permmana [ḍi] gaḷa
5. [paṭṭam gaṭṭi] da 9 neya samvatsaravâda . . .
6. saṃvatsaradalu ‘ viradira
7. . . . . . . rimasa

Note.

This inscription is engraved on a fragmentary stone and hence the record is very incomplete. It refers to the 9th regnal year of Konguṇivarma-dharma (mahâ) râja Śrîmat Permânaḍi (son ?) of Nîtimârga Permânaḍi, king of Śrî-râjya. The name of the year has worn away. After the date no further details are left.

Śrì-râjya or "fortunate kingdom" is the name used in inscriptions for the Gaṅga kingdom (Rice's Mysore and Coorg from Inscriptions, P. 38) from the time of Śrîpurusha (circa 726-776-*ibid* P. 50). The titles Konguṇivarma-dharma mahâdhirâja and Permânaḍi are applied to all the Gaṅga kings. Nîtimârga is also a name applied to three Gaṅga kings. The characters seem to belong to the close of the 9th century and it is hence possible that the record belongs to the reign of Nîtimârga II, surnamed Mahêndrâṅtaka (C 886-913).

TIRUMAKÛḌLU-NARSÎPUR TALUK.

49

At the town T.-Narsipur, on a stone used for washing clothes in the backyard of Upâdri Śrînivâsaiyangâr.

Size 3′ × 2′—6″.

Tamil language :—Tamil and Grantha characters.

The text is printed as a Supplement.

Front *Transliteration.*

1. svasti śrî pratâpachakravatti
2. śrî vîra Vallâḷadêvar prativi-râjya-
3. m paṇṇiy arulâ niṟka Śakarai-yâ-
4. ṇḍu âyirattu oru nûṟṟu orupadu
5. śenṟa Kîlaka-samvatśarattu ch Chi-
6. ttirai-mâsam Puṇiśaiyûr âna
7. Śrîrâmadêva-chchaturpêdimangala-
8. ttu mahâsabhaiyôril Kauśi-
9. kan Iḷaiyâḻvâhabhashṭarum Bhâ-
10. ratvâja Karumâṇikkâḻvâr Pi-
11. llibhashṭarum uṭpaṭṭa mahâsa-
12. bhaiyôm [ma] hâmaikku Mâḷigaiyu-
13. ḍaiyân Nêtiyâḷvân-Kaiyi-
14. l vâṇgi yiṭṭa ponnukkum
15. ponnaṟa kkoṇḍu maṇṇaṟa
16. kkuḍutta nilam âvadu kumbâran-

Back

17. kâlil kiḻakkil śimai.
18. ḻumbaikku mêṟkuḻvâyik-(k)-
19. kuḻi maṇṇukkum ponna-
20. ṟa kkoṇḍu maṇṇaṟa kku-
21. ḍuttu kallaḍittu kkuḍut-
22. tôm Iḷaiyâḷvârum Pil-
23. liyâḷvârum uṭpaṭṭa mahâsa-
24. bhaiyôm Nêtiyâḻvârukku
25. Âlugôḍâna . . . . . .
26. Kulôttungaśoḻapurattu p-
27. periyanâṭṭup perunterunkâ-

28. ttu tulagâdakaṇḍa Abai-
29. ya-vallabha-deva-Viṇṇagara-kô-
30. yilukku tiruma saptami amâsi-tô-
31. rum iḍakkaḍavadâga Mâḷigaiyu-
32. daiyâr Nêtiyâḷvâr śettanamm idu

Note.

This belongs to the reign of the Hoysala king Vîra Ballâḷa (II) and was issued in the year S' 1110 Kîlaka, in the month Chittirai corresponding to March-April 1188 A.D. The object of the inscription is to record the grant of some land for certain services (not clearly specified) to be offered on certain days of the month, namely, the 7th lunar day of each fortnight and Full Moon-day, in the temple of Abhayavallabhadêvar, a form of Vishṇu in the village Âlgôḍ, called also Kulôttuṅgaśôḷapura. Âlgôḍ is a village about a mile to the north-east of the town of Narsipur where the record is found and contains a temple now called Chennigarâya or Kêśava temple. Evidently the present grant was made for this temple. The donor is named Mâḷigaiyuḍaiyân Nêtiyâḷvân and he is stated to have given a definite sum of money for the purchase of a plot of land (with boundaries specified) to the village assembly (mahâsabhai) of Puṇiśaiyûr called also Śrî Rrâmadêvachchatur-pêdimaṅgala now known as Huṇsûr, a village two miles to the west of T-Narsipur. The above village assembly of whom two members are named in the grant, Iḷaiyâḷvâha-bhashṭar of Kauśika-gôtra, and Karumâṇikkâḷvâr Pillibhashṭar of Bhâradvâja-gôtra received the money and granted the land and set up the stone śâsana.

The record ends with the signature of the donor and no imprecation is found in the grant against its violators.

As the stone on which the inscription is engraved has been used for a long time as a washing board, some of the letters are much worn out. The figures of conch and discus and a cow are engraved on the back of the slab.

50

At the village Bairâpura, in the hobaḷi of T-Narsipur, on the 1st slab in front of the Basavêśvara temple.

Size 3′—6″ × 1′—6″

Kannaḍa language and characters.

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರ ಗ್ರಾಮದಲ್ಲಿ ಬಸವೇಶ್ವರನ ಗುಡಿ ಎದುರಿಗೆ ನಟ್ಟಿರುವ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—6″ × 1′ − 6″.

1. ಅಂಗಿಸಂವತ್ಸರದ ಕಾರ್ತಿಕ
2. ಬ ೭ ಗು ಶ್ರೀ ಮಂಮಹಾರಾಜಾಧಿರಾಜ

3. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಹರಿಹ
4. ರರಾಯರ ಧರ್ಮೋದ್ಧಾರಕ ತಿರುಮಕೂ
5. ಡಲ ನಾಥ ವೊಡೆಯರ ಸಮಕ್ಷದಲ್ಲಿ
6. ಆಲುಗೋಡ ಗ್ರಾಮದ ಕೇದಾರನಾಥ
7. ಭಟ್ಟಗಳು ರಾಮಭಕ್ತಂಗೆಭ
8. ಯಿರಾಪುರವಂನು ಬಿಟ
9. ರಾಗಿ ಅಲ್ಲಿಯ ಹರಹಹ
10. ರಿಯಲುಳ್ಳ ದೇವದಾನವ
11. ನು ಕಳೆದು ಚತುಸೀಮೆ
12. ವೊಳಗುಳ ಗದ್ದೆ ಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಏನುಳ್ಳ ಸರ್ವ ಸ್ವಾಮ್ಯ
14. ವನು ಅನುಭವಿಸಿಕೊಂಡು ಕಟ್ಟುಗುತ್ತ
15. ಗೆಯಾಗಿ ವರುಷವೊಂದಕ್ಕೆ ತೆಱುತ್ತ
16. ಸಿದಾಯಗ ೧೧ ಹೊಂನು ಅಕ್ಷರದಲು ಗ
17. ದ್ಯಾ [ಣ] ಂ ಹಂನ್ನೊಂದು ಹೊಂನನೂವರಿಷ
18. ವರಿಷಂ ಮಾಗದಲು ಕೊಡುತ್ತ ಬಹರು ಯಿ
19. ದನಳಿಹಿದವರು ಕಾಶಿ . . . .
20. . . . . ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ
21. ಹೋಹರು . . . .
22. . . . . . . ವರು ॥ —

Transliteration.

1. Angi-saṃvatsarada Kârtika
2. ba 7 Gu śrîmaṃ mahâ-râjâdhirâja
3. râja-parameśvara śrîvîra Hariha-
4. rarâyara dharmôddhâraka Tirumakû-
5. ḍala-nâthavoḍeyara samakshadalli
6. Âlugôḍa grâmada Kêdâranâtha-
7. bhaṭṭagaḷu Râma-bhaktange Bha-
8. yirâpuravannu biṭa-
9. râgi alliya haraha-ha-
10. riyaluḷḷa dêvadânava-
11. nu kaḷedu chatu-sîme-
12. voḷaguḷa gadde beddalu
13. tôṭa tuḍike ênuḷḷa sarva-svâmya-
14. vanu anubhavisikoṇḍu kaṭṭugutta-
15. geyâgi varusha vondakke teṟutta
16. sidâya ga 11 hoṃnu aksharadalu ga-
17. dyâ [ṇa] ṃ haṃnnondu hoṃnanû varisha-
18. varishaṃ Mâgadalu koḍutta baharu yi-

19. dan aḷihidavaru Kâśi . . . .
20. . . . . — kavileya konda pápake
21. hôharu . . , ... , . .
22. . . . . varu

Translation.

On Thursday, the 7th lunar day of the dark half of Kârtika in the year Ângi [rasa]:—

In the presence of Tirumakûḍalanâtha Voḍeyar, protector of the charities of Vîra Harihararâya, king of great kings, and lord of kings:—

Kêdâranâthabhaṭṭa of the village Âlugôḍ granted Bhayirâpura to Râmaḅhakta and therefore (the donee) will enjoy all the rights within the area (of that village) including all wet and dry lands, gardens, etc., within the four boundaries of the village with the exception of lands previously gifted for service to the gods. And he will pay the fixed sum of 11 varahas as *siddhâya* (quit-rent) in the month Mâgha of each year. Whoever violates this will incur the sin of slaying tawny cows in Benares.

Note.

This is an inscription of the reign of Harihara of Vijayanagar. From the imperial titles used and the name of the year Ângirasa it is evidently Harihara II that is referrd to in the grant. The year Ângirasa did not occur in the reign of Harihara I. (C. 1336-1356.) In Harihara II's reign (1377-1404) there is only one year Ângirasa S' 1314 and taking that year, the details of the date of the present grant correspond to November 7, A. D. 1392 which is a Thursday as stated in the grant.

Both the donor Kêdâranâthabhaṭṭa and the donee Râmabhakta are private individuals. But who is this Tirumakûḍlunâtha Voḍeyar in whose presence the grant was made? He is evidently some officer of Harihara II who looked after the charities of the king (*dharmôddhâraka*). No such officer's name has been so far met with. It is possible to take Tirumakûḍlunâtha Voḍeyar as the name of the chief deity (Śiva called also Agastyêśvara) of the village Tirumakûḍlu, a few miles from the inscription stone and *dharmôddhâraka* may mean one who helps the king to make charities. The title *Voḍeyar* is, however, applied to kings, nobles and even heads of matts but not applied to gods. Hence it must have been applied here to some officer of the king.

51

On a second stone standing in the same place at Bairâpûr.

ಬೈರಾಪುರದ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ೨ನೆಯ ಚಿಕ್ಕಕಲ್ಲು.

1. . . . .
2. . . . ಕ ಇರುಹಳೆ ಅಧಿಕಾರಿಗಳ

3. ಕಲಿಯೂರ ಅಧಿಕಾರಿಗಳ ತಿರುಮಕುಡಲ
4. ಹನುಮಂತೇಶ್ವರ ದೇವರ ದೀಪಅಮೃತಪಡಿಗೆ ಆಲುಗುಡು
5. ಬಯಿರವಪುರದ ವೊಕಲು ಅವರು ತೆಱುವಚ
6. . . ಮೆಯನುಬಿಟ್ಟುಕೊಟ ವಿವರಯಿದಕೆ
7. ತಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ತಂಮ ತಂದೆ ತಾ[ಯ]
8. ಗಂಗೆಯಲಿ ಕೊಂದ ಪಪಕೆಹೋಹರೂ
9. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ
10. ವಸುಂಧರಾಂ

Transliteration.

1. . . . .
2. . . . . . kairuhaḷe-adhikârigaḷa
3. Kaliyûra adhikârigaḷa Tirumakuḍala
4. Hanumantêśvara-dêvara dîpa-amṛita-paḍige Âluguḍu
5. Bayiravapurada vokalu avaru teṟuva cha-
6. . meyanu biṭṭu koṭa vivara yidake
7. tapidavaru Gangeya taḍiyali tamma tande tâ [ya]
8. Gaṅgeyali konda papake hôharû
9. sva-dattâṃ para-dattâṃ vâ . . . . . .
10. vas-undharâṃ

Note.

The first line at the top and a portion of the 2nd line of this record have become worn out and the letters thereof cannot be deciphered. What remains seems to register the gift of some taxes paid by the farmers (*vokkalu*) of the village Âlugûḍu Bayiravapura (same as Âlgôḍ-Bayirâpura) for the service of illuminations and food-offerings of the god Hanumaṅtêśvara of Tirumakûḍlu. The grant seems to have been made by certain officers of the villages Kairuhaḷḷi and Kaliyûr. These villages are situated within a radius of 12 miles from the inscription-stone. The usual imprecation occurs at the end of the grant.

The grant is not dated. The characters seem to belong to about the 15th century.

52

On a 3rd stone standing at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ ೩ನೆಯ ಕಲ್ಲು.

1. ಜಯಸಂವತ್ಸರದ
2. ಅಷಾಢ ಶುಧ ೧೦ ಅ
3. ಚ್ಯುತರಾಯರ ಕಾಲದಲು
4. ಭೈರಾಪುರದ ಲಿಂಗಂ
5. ಣನ ವಿರಗಲು

Note.

This is a vîragal set up in memory of a warrior named Liṅgaṇṇa of the village Bairâpura in the reign of the Vijayanagar king Achyutarâya. No Śaka year is given. The date is Jaya sam. Âshâḍha su 10. As the only year Jaya in the reign of Achyutarâya is S' 1456 the date corresponds to June 21, A. D. 1534.

53

At the village Huṇasur in the same T.-Narsipur hobaḷi, on a broken stone lying in a field to the north.

Size.

Tamil language : Tamil and Grantha characters.

The text is printed as a Supplement.

Transliteration.

1. svasti śrî pratâpachakravatti śrî Vîra Val-
2. lâḷadêvar prativi-râjyam paṇṇiy aruḷâ
3. niṟka Iḍai-nâṭṭup Puniśaiyû-
4. r âna Śimmadêva-chchaturpêdi-maṅ-
5. galattu mahâsabhaiyôm svasti
6. śrî padineṉ-vishayattu Dêśa śala-
7. ttigaṇḍarku engaḷ pâramattak-
8. ku vaḍakku Oraṇakku kiḻakku Ara-
9. śukku teṟku śrî Kayilāyattuk-
10. ku meṟku in-nâlu-pâdaivukku-
11. ṭpaṭṭa bhûmiyai virapaṭṭaṇa-
12. kall aḍittu kkuḍuttôm mahâ-
13. sabhaiyôm idukku iṟai-
14. kaḍaiyâdu Karkuḍa-u-
15. ḍaiyânukkum Viśaiyanallu-
16. ḻânukkum iṟai-ili Aiyimaṇi-
17. kâr-araśumakkaḷukku iṟai-ili-

Note.

This Tamil inscription, like No. 49, also belongs to the reign of the Hoysaḷa king Vîra Ballâḷa but is not dated. The donors are the members of the village assembly of Puṇisaiyûr here called Sîmmadêvachchaturpêdimaṅgalam (now known as Huṇsûr) situated in Iḍai-nâṭṭu district. A plot of land seems to have been granted by them, free of taxes, to the *dêśa-śalatti-gaṇḍar* (merchants ? like nânadêśis) of the 18 *Vishayas* (countries). It is not clear who the donees are or why the grant was made to them. Some other persons named Karkuṭṭaḍaiyân (stone engraver ?) and Viśaiyanallûḷân and Aiyimaṇigâr (artisans of the five classes ?) and Araśumakkaḷ (princes ?) are also said to have been exempted from the payment of taxes.

54

At the village Kirugasûr in the same hobaḷi of T.-Narsipur, on a stone set up in the land of Dêvîramma to the west of the village.

Size 2′—3″ × 2′

ತಿರುಮಕೂಡಲು ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಿರುಗಸೂರು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ಕಪ್ಪರ ಶಿದ್ದನ ಹೆಂಡತಿ ದೇವೀರಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

2′—3″ × 2′

ಸೂರ್ಯ—ಚಕ್ರ—ಶಂಖ—ಚಂದ್ರ

1. ಗೋಪಿನಾಥದೇವಂ ಶ[ರ]ಣು
2. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ಭಾದ್ರಪ
3. ದಶು ೧೧ ಸುತಗಡೂರ ಲ
4. ಕ್ಷುಮಿನಾಥನವರು ಕಿಱುದಾ(ಗಾ) ಸೂ
5. ರ ಲಕ್ಷುಮಣ ದಾಸರ ಮಗ ದೊಡ್ಡ
6. ಸಿಂಗರಿಯಮಗ್ಗೆ ಸರ್ವ್ವ ಮಾನ್ಯವಾ
7. ಗಿ ಕೊಟ್ಟರು ಯೀ ಧರ್ಮ್ಮವನು
8. ಆರೊಬ್ಬರು ಅಳಿದರೆ ಕಾವೇರಿ
9. ಯ ತಡಿಯಲು ಕವಿಲೆಯ
10. ಕೊಂದಪಾಪದಲಿ ಹೋ
11. ಹನು ಸುಂಕಮಾನ್ಯ

Kannaḍa language and characters.

Transliteration.

1. Gôpînâtha-dêvam śa [ra] ṇu
2. Raktâkshi-saṃvatsara Bhâdrapa-
3. da s̀u^{11} Su Tagaḍûra La-
4. kshuminâthanavaru Kir̤udâsû-
5. ra Lakshumaṇadâsara maga Doḍḍa-
6. Singariya magge sarvvamânyavâ-
7. gi koṭṭaru yî-dharmmavanu
8. ârobbaru aḷidare Kâvêri-
9. ya taḍiyalu kavileya
10. konda pâpadalu hô-
11. hanu sunka-mânya

Translation.

Gôpînâthadêva is (my) refuge.

On Friday, the 11th lunar day of the bright half of Bhâdrapada in the year Raktâkshi, Lakshuminâtha of Tagaḍûr granted Kiṟudâsur as *sarvamânya* to the son of Doḍḍasiṅgariya, son of Lakshumaṇadâsa. Whoever violates this charity will incur the sin of slaying tawny cows on the banks of the Kâvêri. Customs dues exempted.

Note.

This is a private grant made by one Lakshuminâtha, a native of the village Tagaḍûr (in Nanjangud Taluk). The donee's father is named Lakshumaṇadâsa but the donee's own name is omitted unless we take Doḍḍa *Singariyamaga* as a proper name and Doḍḍa *Singariyamagge* as the dative singular of that name. What was the nature of the grant? Either we might say that Kiṟugasur, in line 4 was the village granted or we might interpret Kirugasûra as the genitive of Kirugasur, the village where the stone is found, and take Lakshumaṇadâsa as a native of Kirugaśur. In this case the grant made was of customs dues of the village as stated in line 11 *suṅka mânya.* The former interpretation seems to be preferable.

The Śaka year is not given. The date given is Raktâkshi sam. Bhādr śu 11, Friday. The characters seem to be of the 16th century. If we take S' 1426 Raktâkshi the week-day is Wednesday; and if S' 1486 is taken the week-day is Friday. It is, therefore, probable that the date of the grant is Friday, the 11th lunar day of the bright half of Bhâdrapada in S' 1486 Raktâkshi corresponding to August 18, A. D. 1564.

55

SHIMOGA DISTRICT INSCRIPTIONS.

SAGAR TALUK.

At the village Beḷagunji in the Hobaḷi of Sâgar, on a slab in the ceiling of the Vîrabbadra temple.

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೆಳಗುಂಜಿ ವೀರಭದ್ರನ ಗುಡಿಯ ಮೇಲ್ಭಾಗದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

I ಮೇಲ್ಭಾಗ ಚಾವಣಿಯಲ್ಲಿ ಸೇರಿದೆ.

II 1. ವೀರಚೋಳಂ ವಿತರಣದೊಳು ಕಾರುಣ್ಯಾಕರಂ ವೈ

2. ರಿ ನಾರಾಯಣಂ ಧಾತ್ರಿಯಲಿ ಬೊಂಮರಸಂ
3. [ಹೊಸಗುಂ] ದದನೆಲೆವೀಡಿನೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು [ತ್ತಿರೆವೈ]
4. ರಿ ನಾರಾಯಣಂ ಅಂಣ್ಣರೆ ವೆರ್ಗ್ಗಡೆಯ ಮೇಲೆನಾ.
5. ಕರಗಂಡಂ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯ . . .
6. ಪುಲ್ಕನಾಡ ಯಿಂದಸೋರಲ ಸಕಳಸೇನೆ [ವೆ]

III 7. ರಸಿ ಪರಿತಂದು ಸಕವರುಷ ೧೧೯೧ನೆಯ ಶುಕ್ಲ ಸಂವತ್ಸರದ . . .
8. ಕಟಕಮಂ ಕಳಕುಳಂ ಮಾಡಿದಲಿ ಕಾಬಕನ ಬೊಂಮೆಯನಾಯಕ . . .
9. ಕೆ ಕಾಯಿದು ಬರುತಿರ್ಪ್ಪ ಣ್ಣಲ ವೆರ್ಗಡೆಯ ಸೇನೆಯಂ ಮಾರ್ಕೊಂಡು . .
10. ಕುದುರೆ ಥಟಾರುತ್ತಿಱೆ ವಿದಳನ ಪಟು ವಟ್ಟಿ ಸಬಳದಿಂ ಕುದುರೆ . .

IV 11. ಂದನು ॥ ಕಾಲಾಳಿದಿರ್ಚ್ಚಿ ಪೊಣರ್ದ್ದಡೆಸಾಲಿಟ್ಟಂ . . . . .
12. ಕಾಬಕನ ಮಗ ಬೊಂಮನು ॥ ಅಂತಿಱುವಂ ನೆಗ ಮೊಡ . . . .
13. ತಗೆಯಾ ಹಟ್ಟಿಯಂತಿರೆ ಶ್ರಾಂತಿಯ ನೇಱಿ ಕುದು . . . .
14. ಹೋಹಾತ ತ್ಯಕ್ತ ಜೀವನಂ ಸುರ ವಧುಗಳು ಹೇಮ ವಿಮಾ . . . .
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸೋಮೋಜ ಮಾಡಿದ

Transliteration.

Second

1. vîrachôḷaṃ vitaraṇadoḷu kârumṇyâkaraṃ vai-
2. ri-Nârâyaṇaṃ dhâtriyali Boṃmarasaṃ
3. [Hosagun] dada nelevîḍinoḷu sukhadiṃ râjyaṃ geyyu [ttire vai]
4. ri-nârâyaṇaṃ Aṃṇṇale-verggaḍeya mêle Nâ-
5. karagaṇḍaṃ Kâbakana Boṃmeyanâya . . .
6. Pulkanâḍa Yindasôrali sakaḷa-sêne [ve]

Third

7. rasi paritandu Saka varusha 1191 neya Śukla-saṃvatsarada . . .
8. kaṭakamaṃ kaḷakuḷaṃ mâḍidali Kâbakana Boṃmeya Nâyaka
9. ke kâyidu barutirpp Aṇṇalavergaḍeya sêneyaṃ mârkoṇḍu
10. kudure thaṭâruttiṟe vidaḷana-paṭu vaṭṭi sabaḷadiṃ kudure . . .

Fourth

11. . . . ondanu‖ kâlâḷ idirchhi poṇarddaḍe sâliṭṭaṃ . . . . .
12. Kâbakana maga Boṃmanu‖ ant ṟuvaṃ-negamoḍa . . . .
13. tageyâ haṭṭiyantire śrântiyan êṟi kudu . . . .
14. hôhâta tyakta jîvanaṃ Suravadhugaḷu hêmavimâ . . . . .
15. śrî śrî śrî Sômôja mâḍida

Note.

This inscription slab forms part of the ceiling of the Vîrabhadra temple. A portion of it containing the first few lines is hidden in the wall and cannot be seen. Even with regard to the remaining lines, the letters at the end of each line have been destroyed while sawing off the edges of the slab to make it fit into the ceiling. Hence the record is very incomplete.

It belongs to the time of Bommarasa, a general of the Śântara dynasty. The capital of this dynasty of kings is Paṭṭi Pomburcha, same as the village Humcha in the Nagar Taluk. Bommarasa of this record was a general of the Śântaras and stated in several inscriptions to have been ruling in Hosagunda, a village in Sagar Taluk (E. C. VII, Shimoga 61 : VIII, Sagar 83, etc.). It is also known that the Śântaras were feudatories of the Hoysaḷas (E. C. VII, Shimoga 61).

The present record describes the heroic fight and death of a warrior named Bommeyanâyaka, son of Kâbaka, in a battle at Indasor in Pulkanâḍu fought against Aṇṇaleveggaḍe. A battle against Aṇṇaleveggaḍe is also referred to in two stone inscriptions of Hosagunda (E. C. VIII, Sagar 137 and 138).

The name of the engraver is given as Sômôja. The titles given to Bommarasa in the record are Vîra-Chola (?) in liberality, a mine of kindness, a Nârâyaṇa to enemies. Similar titles are also recorded in a stone inscription at Hosagunda (E. C. VIII, Sagar 140).

The date is not fully given, the name of the month and week-day having disappeared at the end of line 7. The year given is Ś 1191, Śukla and this corresponds to A. D. 1269.

56

On a stone set up in the wet land of Keḷadi-Nâraṇappa at the village Jambâni in the same Sagar Hobaḷi.

Size 4′ × 2′.

Kannaḍa language and characters.

ಸಾಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಜಂಬಾನೆ ಗ್ರಾಮದ ಕೆಳದಿ ನಾರಣಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

ಸೂರ್ಯ ಲಿಂಗ ಚಂದ್ರ

1. ಸುಧಮಸ್ತು ॥ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ
2. ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈರೋಕ್ಯನಗ
3. ರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಧವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖ ವರುಷ ೧೫೭೯ನೆ
5. ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಕಾ
6. ರ್ತಿಕ ಶು ೧೨ ಪುಂಣ್ಯಕಾಲದಲೂ । ಶ್ರೀಮತ್ತುಕಾರೆ।
7. ಪುರುಶೋತ್ತಮ ನಾಯಕರ ಮಕ್ಕಳು ಬಸವಪನಾಯ
8. ಕರು। ಸಜ್ಜನಸುಧಸಿವಾಚಾರ ಸಂಪನ್ನರುಮಪ್ಪ
9. ದೇವಾಪೃಥ್ವಿ ಮಹಾ ಮಹತ್ತಿಗೊಳಗಾದ ಬಸವಾಪಟ್ಟಣ
10. ದ ಆಂನದಾನಿ ದೇವರು ಮುಂತಾದ ಮಹಾ ಮಹತ್ತಿಗೆ।
11. ಕಲುಸಿಯಲು। ನೀಲಕಂಠರಾಯರು ಕಟ್ಟಿಸಿದ ಮ
12. ಠಕ್ಕೆ ಬಿಟ್ಟ ಸ್ವಸ್ತೆಯ ಸಿಲಾಶಾಶನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ನಂಮ . . ಕಾಳ(?)ಕಾಳಾಂಚಿಗೆ ಸಲುವ ಬರೂರ ಸೀಮೆ ಯೊ

14. ಳಗಣ ಚಿಕ್ಕಜಂಬಾನಿಲೂ ॥ ಅಂಮಳಿಕೆ ಸರುವಿ ನೊ
15. ಳಗಣ ಬಸವಿವೀರಗೊಂಡನ ಹಿರೆಹೊಂಡದ ಗದೆಯ
16. ತುಂಡು ೧ ವೀರಗೊಂಡನ ಹೊಂಡದ ತುಂಡು ೧
17. ಚೆಳಹೊಂಡದ ಗದೆಯುಸಿಂಗೆ ೧ ಅಂತು ಗದೆಯ ತು
18. ಂಡು ೨ ಶಿ ೧ ಗದೆಯ ಕಲವಿನ ಹಕ್ಕಲೂ ಸಹನಂಮ
19. ಹಿರೆಂಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು । ಸಹಿರಾಣ್ಯೋದುಕ
20. ದಾನ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶಿವಾರ್ಪಣಮಾಡಿ
21. ದೆವಾಗಿ ಆಗದೆಗೆ ಸಲುವ ಚತು ಸೀಮೆಯ ವಿ[ವರ]
22. ಮೂಡಲು ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೆಗಡಿ । ತೆಂಕಲೂ
23. ಹಾಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೇಗಡಿ । ಪಡುವಲೂ ಹಾ
24. ಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೇಗಡಿ । ಬಡಗಲು ಹಾ
25. ಕಿದ ಲಿಂಗಮುದ್ರೆ ಕಲೇಗಡಿ ಯಿಂತೀ ಚತು ಸೀಮೆ
26. ವೊಳಗಾದ ಭೂಮಿಯಲ್ಲಿ । ಯೇನುಂಟಾದ ಗದೆ ಮ
27. ಕ್ಕಿ ಮೆಕ್ಕಲೂ । ನಿಧಿ ನಿಚೇಪ ಜಲ ಪಾಶಾಣ ಮುಂತಾದ ಅ
28. ಷ್ಟಭೋಗತೇಜಸ್ವಮ್ಯಗಳನು ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮ
29. ಸಿಸ್ಯಸಿಶ್ಯ ಪಾರಂಪಾರೆಯಾಗಿ ಆಳಿಭೋಗಿಸಿ ಬ
30. ಹಿರಿ । ಯೆಂದು ಕೊಟ್ಟ ಸಿಲಾಶಾಸನ । ಯಿಂತಪ್ಪುದಕ್ಕೆ ಸಾ
31. ಕ್ಷಿಗಳು । ಸೂರ್ಯ ಚಂದ್ರರೂ ಸಾಕ್ಷಿ ॥ ಯಿದಕ್ಕೆ ಆವವನ
32. ಳುಪುತಾನೆ । ಕಾಶಿಯಲ್ಲೂ ಸಾವಿರ ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ
33. ಹೋಹನು ಮಾತಾಗಮನ ಮಾಡಿದ ಪಾಪಕೆ ಹೋಹನು

Transliteration.

1. subhamastu‖ namas tunga-siras-tuṃbi-
2. chandra-châmara-chârave trailôkya-naga-
3. râraṃbha-mûla-staṃbhâya Śambhave svasti śrîja-
4. yâbhyudaya Śâlivâhana Śakha-varusha 1519 ne
5. parivartanakke saluva Hêmalaṃbi saṃvatsarada Kâ-
6. rtika śu 12 puṃṇyakâladalû śrîmattu Kâre
7. Puruśôttama-nâyakara makkaḷu Basavapa-nâya-
8. karu sajjana-sudha-sivâchâra-saṃpannarumappa
9. dêvâ-pruthvi-mahâ-mahattigoḷagâda Basavâpaṭṭaṇa-
10. da Annadânidêvaru muṃtâda mahâ-mahattige
11. Kalusiyalu| Nîlakaṇṭharâyaru kaṭṭisida ma-
12. ṭhakke biṭṭa svasteya silâ-śâśanada kramaventenda-
13. re naṃma Kâḷa (?) kâḷâmchige saluva Barûra-sîme-yo-
14. ḷagaṇa Chikkajaṃbânilû‖ aṃmaḷike-saruvino-
15. ḷagaṇa Basaviviragoṇḍana Hirê-hoṇḍada gadeya
16. tuṇḍu 1 Vîragonḍana hoṇḍada tuṇḍu 1
17. Chaḷahoṇḍada gadeya singe| antu gadeyatu-
18. ṇḍu 2 si 1 gadeya kalavina hakkalû saha naṃma

19. hirêrige puṇṇaya-vâga-bêkendu sahiraṇyôduka-
20. dâna-dhârâ-pûrvaka-vâgi Śivârpaṇa mâḍi-
21. devâgi â gadege saluva chatu-sîmeya vi [vara]
22. mûḍalu hâkida Linga-mudre kale gaḍi tenkalu
23. hâkida Linga-mudre kale gaḍi | paḍuvalû hâ-
24. kida Linga-mudre kale gaḍi | baḍagalû hâ-
25. kida Linga-mudre kale gaḍi yiṃtî chatu-sîme
26. voḷagâda bhûmiyalli | yênuṇṭâda gade ma-
27. kki mekkalû | nidhi nichêpa jala pâśâṇa muntâda a-
28. shṭa-bhôga têja-svamyagaḷanu âgumâḍi-koṇḍu niṃma
29. sisya sisya pâram-pâreyâgi âḷi bhôgisi ba-
30. hiri | yendu koṭṭa silâ-śâsana | yint-appudakke sâ-
31. kshigaḷu | Sûrya-Chandarû sâkshi || yidakke âvavan a-
32. ḷuputâne | Kâśiyallû sâvira gôva konda pâpakke
33. hôhanu mâtâ-gamana mâḍida pâpake hôhanu

Translation.

Good Fortune. Praise of Śambhu.

Be it well. In the ever victorious and prospering year Hêmaḷambi, corresponding to the year 1519 of Śâlivâhana, on the holy 12th lunar day of the bright half of Kârtika.

The illustrious Basavapanâyaka, son of Kâre Purushôttama Nâyaka granted the following stone śâsana making a gift of land for the matt built by Nîlakaṇṭarâya in Kalusi to Annadânidêvaru and others, the *mahámahattu* (Viraśaiva priests) of Basavâpaṭṭaṇa, followers of the righteous and pure Śaiva practices and belonging to the *mahâmahattu* of heaven and earth.

In the village Chikka Jambâni in Barûr-sîme belonging to our *kâḷânchi* (estate); one piece of the rice-field of the Big pond belonging to Basavi Vîragoṇḍa situated in Ammâḷike-saruvu; one piece in Vîragoṇḍa's pond —one *singe* (a small plot of land) of the rice field of Chîlahoṇḍa; comprising in all 2 pieces of rice-land and one *singe* including the *hakkalu* (plots of dry land around ?).

All this land, we have given away, with pouring of water on gold and dedication to Śiva for the merit of our ancestors.

The following are the details of the four boundaries of the wet land :—to the east, the stone marked with linga (newly) set up ; to the south, the stone bearing the mark of linga set up : to the west, the stone bearing the mark of the liṅga set up ; to the north, the stone bearing the mark of liṅga set up :—

You may administer and enjoy, in a succession of disciples, all the rice-lands, etc., in the plot situated within the above four boundaries, with the eight-fold powers and rights of possession such as surface or underground treasure, water springs, minerals.

Thus is the stone charter granted.—The witnesses to this are the sun and the moon. Whoever violates this will incur the sin of killing thousand cows in Benares and the sin of incest.

Note.

This record registers the gift of some land in the village Chikka Jambâne (where the inscription stone is set up) for a matt of the Vîraśaiva sect set up in Kaluse, (same as Kalase, a village in the Sâgar Taluk a few miles off) by Nîlakaṇṭarâya. The donor is namod Basavapanâyaka, son of Kâre Purushôttama Nâyaka and the chief donee is a priest named Annadânidêvaru. The Kâre Nâyakas were apparently subordinates of the Keḷadi kings. The date of the grant is the 12th lunar day of the bright half of Kârtika in the year Hêviḷambi, S 1519 and corresponds to 10th November 1597 A. D.

Barûr, a division including the village Jambâne is also referred to in other inscriptions of the same village. (See E. C. VIII, Sagar 16, 18.)

57

On a Mâsti figure set up in front of the Mâriguḍi in the same village Jambâni.
Kannaḍa language and characters.

Size 3′—6″×1′—9″.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಜಂಬಾನೆ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ವಿಗ್ರಹ.

ಪ್ರಮಾಣ 3′—6″×1′—9″

ಮೇರ್ಭಾಗ 1. ದೇವರಾಯನ ಕಾಲದಲ್ಲಿ
ಕೆಳಭಾಗ 2. ವಿಕ್ರುತು ಸಂವತ್ಸರದ ಚೆ
3. ಯಿತ್ರ ಸುಧಚಉತಿಯ
4. ಲು ಕಾರಿಯ ಮೆದಿಯೂ
5. ರಬಯಿಕುಂದದ

6. ಚಿಲಯ ಬೇಗುರಬ
7. ಯಿಚಯನ ಮಗತಿ ಚಿ
8. ಲಯ ಬೇಗೂರ ಮಾಸ್ತಿಸಾ
9. ಯಕ್ಕ ಮಂಗಳ ಮಹ
10. ಶ್ರೀ

Note.

This inscription is engraved on a mâstikal which, unlike the usual stones of that class, contains the full image of the woman who immolated herself. The first line of the record is written above the head of the woman and the remaining lines on a side below. No definite date is given but the name of the king Dêvarâya in whose reign the record was composed and the year Vikritu and the nature of the characters in the inscription suggest that the record belongs to A. D. 1410 (Vikritu), in the reign of Dêvarâya I of Vijayanagar.

The inscription records the death, as *sati* of Sâyakka, wife of Bayichaya of Chiliya Bêgûr in Bayikunda belonging to Kâriya Medeyûr on the 4th lunar day of the bright half of Chaitra in the year Vikritu probably equivalent to March 10, 1410 A. D.

58

On a Mâsti-stone in the village Keḷadi, in the same hobaḷi of Sâgar.

Kannaḍa language and characters.

Size 5′ × 1—6″

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕೆಳದಿಯಲ್ಲಿರುವ ಮಾಸ್ತಿ ಪ್ರತಿಮೆಯ ಕಲ್ಲಿನ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಮಾಸ್ತಿಯ ಪ್ರಮಾಣ 5′×1′- 6″

1. ಜಯಾಭ್ಯುದಯ
2. ಶಕ ೧೩೨೬
3. ನೆಯ ತಾರಣ
4. ಸಂವತ್ಸರದ
5. ಮಾರ್ಗಸಿರದ
6. ಮವಸೆಯ
7. ಲಿ । ಶ್ರೀಮ
8. ತು ಶ್ರೀವೀರ
9. ಹರಿಹರ
10. ರಾಯನುರ
11. ಜ್ಯವನು ಆ
12. ಳುತ ಯಿರ್ದ್ದ
13. ಲಿ ಗುತ್ತಿ ರಾಜ್ಯ . . . . .
14. . . . .
15. . . . . ಕುಂ
16. ದ ನಾಡಕೆಳ
17. ದಿಯಹರಿ
18. ಯಗೌಡನು
19. ಆ[ತನ]ಮದ
20. ವಳಿಗೆ ಮೇಚಿ
21. ಗೌಡಿಸ
22. ಹಿತಸ್ವ
23. ರ್ಗ್ಗಸ್ತನಾದ
24. ನು

Transliteration.

1. jayâbhyudaya
2. Śaka 1326
3. neya Târaṇa-
4. saṃvatsarada
5. Mârgasirad a-
6. mavaseya-
7. li । śrîma-
8. tu śrî vîra
9. Harihara-
10. râyanu ra-
11. jyavanu â-
12. ḷuta yirdda-
13. li Gutti-râjya
14. . . . .
15. . . . . Kun-
16. danâḍa Keḷa-
17. diya Hari-
18. ya-gauḍanu
19. â [tana] mada-
20. vaḷige Mêchi-
21. gauḍi sa-
22. hita sva-
23. rggastanâda-
24. nu

Note.

This is also a mâstigal inscription and records the death of Mêchigauḍi as a *sati* with her husband Hariyagauḍa of Keḷadi in Kundanâḍ district in Gutti (Chandragutti) kingdom during the reign of the Vijayanagar king Harihara (II). The date of the record is Ś 1326 Târaṇa sam. Mârgaśira ba. 30 corresponding to 2nd December 1404 A. D.

59

On a second Masti stone at the same village of Keḷadi

Kannaḍa language and characters.

ಕೆಳದಿಯ. ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಒಕ್ಕೆ ೨ ಮಾಸ್ತಿಕಲ್ಲು

1. ಶಕ ೧೩೭೫
2. ಶ್ರೀಮುಖ
3. ಸಂಕಾರ್ತಿಕ ಶ್ಧು
4. ೧೫ಲು

Note.

This is also a mâstigal inscription. The writer, however, has stopped in line 4 after merely giving the date. The name of the woman who died as *sati* is not given. It may be remarked that only the right hand of the woman is sculptured here and not her full image. Below the hand the figures of herself and her husband are carved in bas-relief. The date given is Ś 1375 Śrîmukha sam. Kâr. śu 15, equivalent to 17th October 1453 A. D.

60

On a stone set up in front of the Vîrabhadra temple to the south of the village Nâḍakalsi in the same hobli of Sâgar.

Size 3′ × 1′.

Kannaḍa language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ನಾಡಕಲಸಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಸೂರ್ಯ ಸಿಂಹಲಲಾಟ ಚಂದ್ರ

ಪ್ರಮಾಣ 3′ × 1′

1. ಶ್ರೀಗಣಾಧಿಪತಾಯಂನಮಃ ॥ ಶ್ರೀಅಘೋರೇಶ್ವರಾಯಂ
2. ನಮಃ । ಶುಭಮಸ್ತು ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ
3. ಚಂದ್ರಚಾಮರ ಚಾರವೆ ॥ ತ್ರೈಲೋಕ್ಯನಗರಾ
4. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಾಂಭವೆ ॥ ಸ್ವಸ್ತಿ
5. ಶ್ರೀಜಯಾದ್ಬುದಯ ಶಾಲವಾಹನ ಶಕವರುಶ
6. ೧೪೯೫ನೆಯ ಪರಿವರ್ತನಕ್ಕೆ ಸಲುವ । ಶ್ರೀಮುಖ
7. ಸಂವತ್ಸರದ ಶ್ರವಣ ಶು ೫ಲು ಶ್ರೀಮತು ಕೆಳದಿ
8. ಯ ರಾಮರಾಜನಾಯಕರೂ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿದ

9. ಸಿಲಾಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ । ನಂಮಹಿರಿಯ
10. ರಿಗೆ ಸಕಲಪುಂಣ್ಯ ವಾಗಬೇಕೆಂದು । ಶಿವಲೋಕಪ್ರಾ
11. ಪ್ತಿಯಾಗಬೇಕೆಂದು । ನಂಮ್ಮ ಕಾಣಾಚಿ ಸೀಮೆಕೆಳ
12. ದಿ ಸೀಮೆಯೊಳಗಣ ಕಲಿಸೆಯ ಪೇಠೆಯ ಸೆ
13. ಟೆ ಪಟ್ಟಣ ಸ್ವಾಮಿಗಳಿಗು ಹರದರಿಗು ಅಪುತ್ರ
14. ಕೆಯಧಾರೆನೆಱದುಬಿಟ್ಟೆವಾಗಿ । ಮ್ರುತವಾದ
15. ವರಿಗೆ ಅಂಣತಂಮ ದಾಯಾದ್ಯ ಸಾವಂತರು
16. ಆರಾದರೂ ಯಿದರೆ । ಅವರು ಉಂಣಲಿ । ಆರೂ
17. ಯಿಲ್ಲದಿದ್ದರೆ ಮ್ರುತವಾದವನ ಹೆಂಡತಿಗೆ ಕೊ
18. ಟ್ಟು ಮಿಕ್ಕದ ಕಟಕ[ಟೆ] ದೇವಸ್ತಾನಕೆ ಕೊಡೋಣ ವಲ್ಲ
19. ದೆ ನಂಮ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಳಲಲ್ಲ । ನಂ
20. ಮ ಕೆಳದಿ ಸೀಮೆಗೆ ಸಲುವ ದೊರೆಗಳಾರಾದರೂ ಕಕ್ಕು
21. ಲತೆಯ ಮಾಡಿ ತೆಗೆದುಕೊಂಡರೆ ಎಮಲೋಕ ಪ್ರಾಪ್ತಿ
22. ನರಕಲೋಕ ಪ್ರಾಪ್ತಿ । ತಂಮ ಮಾತ್ರುಗಮನವ ಮಾಡಿದ
23. ದೋಶಕೆ ಹೋಹರು ಎಂದು ಅಪುತ್ರಕೆಯಧಾರೆ
24. ನೆರ್ಱದುಬಿಟ್ಟು । ಬರದು ಪ್ರಸಿದ್ಧಿಯ ಮಾಡಿ
25. ದ ಶಿಲಾಶಾಸಿನ । ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿ ಆದಿತ್ಯ ಚಂದ್ರಾ
26. ವನಿಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿ ರಾಪ್ರೋಹ್ರುದಯ
27. ಂಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ । ಉಭಯ ಚ
28. ಸಂಧ್ಯಾ । ಧರ್ಮೋಪಿಜಾನಾತಿ ನರಶ್ಚವ್ರು
29. ತ್ತಂ ॥೦॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾ
30. ಛ್ರೇಯೊನ್ರುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
31. ಪ್ನೋತಿಪಾಲನಾದಚುತಂ ಪದಂ॥
32. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂ ಪರದತ್ತಾ
33. ನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ
34. ಸ್ವದತ್ತಾ ಸಿಃ ಪಲಂ ಭವೇತು ॥೦॥

Transliteration.

1. śrî Gaṇâdhipatâyaṃ namaḥ॥ śrî Aghôrêśvarâyaṃ
2. namaḥ। śubham astu namas tunga-śiraś-chumbhi-
3. chandra-châmara-chârave॥ trailôkya-nagarâ-
4. rambha-mûla-staṃbhâya Śâṃbhave॥ svasti
5. śrî jayâbhudaya Śâlivâhana śaka varuśa
6. 1495 neya parivartanakke saluva। Srîmukha-
7. saṃvatsarada Śravaṇa śu 5 lu srîmatu Keḷadi-
8. ya Râma-râja-nāyakarû pratishṭheya mâḍisida
9. silâ-śâsanada kramaventendare। naṃma hiriya-
10. rige sakala-puṇya-vâgabêkendu Śivalôka-prâ-
11. ptiyâgabêkendu। naṃma kâṇâchi-sîme Keḷa-
12. di-sîmeyoḷagaṇa Kaliseya pêṭheya se-

13. ṭi paṭṭaṇasvâmigaḷigu haradarigu aputri-
14. keya dhâreneṟadu biṭṭevâgi | mrutavâda-
15. varige aṃṇa taṃma dâyâdya sâvantaru
16. ârâdarû yidare| avaru uṇṇali ârû
17. yilladiddare mrutavâdavana heṇḍatige ko-
18. ṭṭu mikkada kere kaṭe devastânake koḍôṇa-valla-
19. de naṃma aramanege tegedu koḷalillâ naṃ-
20. ma Keḷadi-sîmege saluva doregaḷârâdarû kakku-
21. liteya mâḍi tegedu koṇḍare Emalôka-prâpti
22. naraka-lôka-prâpti| taṃma mâtru-gamanava mâḍida
23. dôśake hoharu endu aputrikeya dhâre-
24. n erredu biṭṭu| baradu prasiddhiya mâḍi-
25. da śilâ-śâsina| yidakke sâkshi âditya-chandrâ-
26. vanilô' nalaścha dyaur-bhûmir âpô hrudaya-
27. ṃ Yamaś cha ahaś cha râtriś cha| ubhaya cha
28. sandyanâ| dharmôpi jânâti naraś cha vru-
29. ttaṃ ‖ o ‖ dâna-pâlanayôr madhyê dânâ-
30. chhrêyô nrupâlanaṃ' dânât svargam avâ-
31. pnôti pâlanâd achutaṃ padaṃ
32. svadattâ [d] dviguṇaṃ puṃṇyam paradattâ-
33. nu-pâlanaṃ| para-dattâpahârêṇa
34. svadattâ nih-palaṃ bhavêtu

Translation.

Obeisance to Ganâdhipati. Obeisance to Aghôrêśvara.

Good fortune. Salutation to Sambhu.

Be it well. On the 5th lunar day of the bright half of Śrâvaṇa in the year Śrîmukha corresponding to the year 1495 of the Śâlivâhana era, the illustrious Râmarâjanâyaka of Keḷadi set up the following stone śâsana:—

In order that our ancestors might obtain spiritual merit and attain the region of Śiva, we have granted with pouring of water the right of *aputrike* (succession to the estates of people who die leaving no issue) to all the *seṭṭis*, *paṭṭanasvâmis* and merchants of the *pêṭhe* (bazaars) of Kalise in Keḷadi–sîme, which has been conferred on us (by the king). In case the deceased have elder or younger brothers, or kinsmen, etc., they might enjoy the estate. If none such is forthcoming, the widow of the deceased might take the estate and that which is left (after her death?) might be given away for a tank, embankment or temple. But it will not be taken to our palace. In case any rulers of Keḷadi–sîme seize the same by greed, they will go to the region of Yama and hell. They will incur the sin of incest with their mothers.

Thus is the right of *aputrike* given away with pouring of water and the same is written (on stone) and published in this stone sâsana.

The witnesses to this :—the sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night, the two twilights, and Dharma know the deeds of man :—

Between protecting a grant and making a new grant, protecting is more meritorious than making a grant. By making a grant, one attains *svarga* (a heaven from which there is a fall) but by protection of a grant one attains a region from which there is no fall. It is hence as meritorious to protect another's gifts as to make a gift oneself. By seizing what another has given away, one's own gifts become fruitless.

Note.

This record is of some interest as it describes an important concession relating to the succession to the estates of persons who died without leaving issue. According to the present record the kings of Keḷadi gave up the right of escheat to such property, and allowed it to be given away, in case there were no agnates of the deceased and after due provision for the widow, to some public charity such as construction of tanks, temples, etc.

But this privilege seems to have been conferred on the merchants of the village Kalase where the inscription is found. Whether similar privileges were conferred on other villages it is difficult to say though it is quite probable that such rights were granted elsewhere also in the kingdom of Keḷadi. This information regarding escheat to the king is interesting to students of Hindu law.

The date of the grant Ś 1495 Śrîmukha Śrâv. śu. 5 corresponds to August 3, 1573 A. D. and the king who issued it was Râmarâjanâyaka, king of Keḷadi (1570–1582 A. D.)

61

On a Vîragal set up in the door way of the Vîrabhadra temple at the same village Nâḍakalasi.

Size 5′—6″ × 1′—0″.

Kannaḍa language and characters.

ನಾಡಕಳಸಿಯ ವೀರಭದ್ರನ ಗುಡಿಯ ಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ದಂಪತಿಗಳು

ಚಾಮರಗ್ರಾಹಿಣಿ

ಶಿವಲಿಂಗ, ಪೂಜಾರಿ.

ಪ್ರಮಾಣ 5′—6″×1′--0″

1. (ಚಕ್ಕೆ ಎದ್ದಿದೆ) ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಮಾ . . . . .
2. ಮಗಳು ದೊಮ್ಮರಸಿ ಯೂ ದೇವರ ಪಾದ [ದಲಿ]
3. ಮಂಗಳವಾರದಲೂ ಕಲಸೆಯ ರಾಮ ಗ ಉಡ [ನೂಸಾ]
4. ಯೂಜ್ಯವನೆಯಿದಿದರು. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

Note.

This is an inscription engraved on a vîragal containing the usual sculptures including the figures of a husband and wife, Śivalinga, etc. A part of the first line has peeled off and several letters are hence lost.

It records the death of Râmagauḍa, resident of the village Kalise and his wife Bommarasi on a Tuesday in the year Durmati. Although the Śaka year is not given the characters indicate that the year meant is probably 1201 A. D. (Durmati).

62

On a Vîragal set up on a side of the same Vîrabhadra temple at Nâḍakalasi.

Kannaḍa language and characters.

Size 2′—6″ × 3′—0″

ಅದೇ ನಾಡಕಳಸಿಯ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಎಡಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಹೂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2—6″ × 3′—0″

(ಮೇಲ್ಗಡೆ ಸಿಂಹಲಲಾಟ, ಕೆಳಗಡೆ ದೇವಸ್ಥಾನ, ದೇವಸ್ಥಾನದ ಒಂದು ಭಾಗದಲ್ಲಿ ಕೈ ಮುಗಿದುಕೊಂಡಿರುವ ಭಕ್ತ, ಮಧ್ಯದಲ್ಲಿ ಶಿವಲಿಂಗ, ಪೂಜಾರಿಗಳು. ಬಲಭಾಗದಲ್ಲಿ ಬಸವ, ಕರಡೆವಾದ್ಯದವನು.)

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶ್ರೀಮನು ಮಹಾ [ಮಂಡಳೇಶ್ವರಂ] ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ
2. ಪಾದ ಪದ್ಮಾರಾಧಕಂ ಶ್ರೀ ಮನು . . . . . . ರರ ಗಂಡ
3. ಬೀರರಸರು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ . . . . . ವಿರೋಧಿಕೃತು
4. ಸಂವತ್ಸರ ಆ [ಷಾ] ಡ ಬಹು . . . ವಾರದಂದು ಶ್ರೀ ಮನು ಮಹಾ

[ಮುಂದಕ್ಕೆ ಕಾಣುವುದಿಲ್ಲ.

Note.

This is also another vîragal inscription. The sculptures dealing with the Kailâsa scene usual in such stones are very elaborately carved in this vîragal, a miniature temple with a lion face above, with the Śivalinga, priests, bull, hero with folded hands, and bandsmen inside the temple. Only a portion of this vîragal has been recovered from the earth where it was buried. The rest seems to have been cut off and transferred elsewhere.

The inscription seems to record some event, probably the death of a hero, during the reign of the illustrious ṃahâmaṇḍalêśvara Bîrarasa, worshipper of the holy lotus feet of the god Billêśvara in the year Virôdhikrit, in the dark half of the month Âshâḍha. Evidently the Śântara king or feudatory Bîrarasa, several inscriptions of whose reign (E. C. VIII, Sagar 119, 146, 150, etc.) are recorded in the neighbourhood is referred to here and the year Virôdhikrit may correspond to 1251 A.D.

63

On a vîragal set up in front of the same Vîrabhadra temple in Nâḍkalasi.

Size 4′ × 4′.

Kannaḍa language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ನಾಡಕಳಸಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×4′.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1. ಜ್ಯಂಗೆಯ್ವುತ ಮಿರೆ ಕೀಲಕ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಸು.॥ ಸ್ವಸ್ತಿ
2. ಶ್ರೀ ಮಂಮ್ಮಹಾ ಮಂಡಳೇಸ್ವರ ಸಿಂದ ಗೋವಿಂದ ಸಿತಗರ ಗಂಡ ಪಾ
3. ತಾಳ ಚಕ್ರ ವರ್ತ್ತಿ ಯೀಶ್ವರದೇವನ ತಂಮ ಸೋಯಿ ಬಲ್ಲಹ ದೇವ
4. . . ದ್ರಾಸನಂ ಬೀರರಸ ಬೊಂಮರ್ಸನುಂ ಹೊಂಬುಚ್ಚದ ಕಾಳೆಗದಲು
5. ತಱು ತಿಱಿದು ಮೆಱೆದು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದನು॥

Transliteration.

1. . . . . . . jyaṃ geyvutamire Kîlaka-saṃvatsarada Pâlguṇa su svasti
2. śrîmaṃ mahâmaṇḍaḷêśvara Sinda-Gôvinda sitagara-gaṇḍa Pâtâḷa-
3. chakravartti Yîsvaradevana taṃma Śôyi-Ballaha-dêva.
4. . . . drâsanuṃ Bîrarasa Boṃmarsanuṃ Hoṃbuchchada kâḷegadalu
5. taḷutiṟidu meṟedu suralôka-prâptanâdanu.

Note.

This is also another vîragal inscription, the top portion of which is lost. Some letters in the beginning of lines 3 and 4 have also become worn out and are not legible. The record is dated in the bright half of the month Phâlguṇa in the year Kîlaka and mentions the death, in a battle at Hombuchcha (same as the village Humcha in Nagar Taluk), of Bîrarasa Bommarasa and Sôyi Ballahadêva, younger brother of Îśvara-dêva who has the titles mahâmaṇḍalêśvara, Sinda-Gôvinda, punisher of adulterers.

The above titles of Îśvaradeva show that he was a king of the Sinda dynasty, who is referred to in an inscription at Kuppaṭṭûr (E. C. VIII Sorab 276 of about 1180 A. D.). Bîrarasa Bommarasa was either a warrior under him or was the same as the Śântara king or feudatory of that name. The year Kîlaka of the present record may therefore be the same as 1188-1189 A. D. and the record belongs to the close of February in 1189 A. D.

64

On a stone set up in the wet land of Gauribhaṭṭar, to the west of the same village Nâḍkalsi.

Size 3′—0″ × 3′—9″.

Kannaḍa language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವ ಗೌರೀಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3′ × 3′—9″

ಸೂರ್ಯ. ಚಂದ್ರ

1. ವೇದಾಂತಿಭಾ
2. ನಪ್ಪನವೃತ್ತಿ
3. ಷ್ಟಗೊತ್ರದ
4. ರುಕುಶಾಖೆಯವಶಿ
5. ರೂಕೊಟ್ಟಧರ್ಮಸ್ವ
6. ಆದಿಯಪನಾಯ್ಕ
7. ಬಾಗಿಲ
8. ದ ಕಾರ್ತಿಕ ಶ್ದು ೧೨ ಲೂ
9. ಸ್ವಭಾನು ಸಂವಛರ

Transliteration.

1. Svabhânu-samvachhara-
2. da Kârtika śudha 12 lû
3. Bâgila
4. Âdiyapa-nâyka-
5. rû koṭṭa dharmasva
6. Ruku-śâkheya Vaśi-
7. shṭha-gôtrada
8. Vedâṃti Bhâ-
9. nappana vritti

Translation.

This is the *dharmasva* (estate of charity) given by Âdiyapanâyaka of Bâgilu on the 12th lunar day of the bright half of Kartika in the year Svabhânu:—

The vṛitti of Vêdânti Bhânappa of Rikśâkhâ and Vasishṭha-gôtra.

Note.

A peculiarity of this inscription is that the lines are written in a wrong order. Their order, as found in the inscription, is as follows:—8, 9, 7, 6, 5, 4, 3, 2, 1. The characters seem to belong to the latter half of the 18th century A. D. and the date of the record, Svabhânu sam. Kâr. śu 12 may be equivalent to 17th November, 1763 A. D.

65

On a stone set up in the wet land of the paṭel to the south of the same village Nâḍkalasi

Size 2′ × 1′.

Kannaḍa language and characters.

ಅದೇ ನಾಡಕಳಸಿ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಪಟೇಲರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1′

ಸೂರ್ಯ, ಚಂದ್ರ. ಉಳಿ, ಕೊಡತಿ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಿಂ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೇ। ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಾಂ

3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾದ್ಭುದಯ ಶಾಲಿವಾಹನ ಷಖ
4. ವರುಷ ಸ ೧೦ ೪೦ ೨೯ ಪರಿವರ್ತಕೆ ಶಲುವ ಕ್ಷಯ
5. ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಹುಳ ೧೦ ಮಿಯಲು ಎಡವ
6. ಮೂರರಿ ಕೆಳದಿಯ ಚಉಡಗೌಡರು ಕಲಿಸೆಯ ಕಲು
7. ಕುಟಿಗ ವೀರಪ್ಪೈಯನ ಮಕಳಿಗೆ ಕೊಟ ಭೂಮಿ ಹೆಂಣಿ [೦]
8. ದಾ ಗಂಡಿಗೆ ಮೂಲವೆಂದು ಕೊಟ ಭೂಮಿ ಅರು ಆಳು
9. ಪಿದವನು ತಂನ ತಾಯಿ ತಂದೆಯ ಬ್ರಾಂಹರ ೧೦೦೦ ಗೋವಾ
10. ಸವಿರಾ ಇದನೆಲವನು ವಾರಣಸಿಯಲಿ ಕೊಂದಾದೊಶಕೆ ಹೋ
11. ಗಲಿ ಪಾಲಿಸಿದ ಅವನೂ ಸುಖ ರಾಜ್ಯವನು ಆಳುಹನು

Transliteration.

1. śrî Gaṇâdhipatiṃ namaḥ namas tunga-śiras-tuṃbi-chandra-châ-
2. mara-chârave | trailôkya-nagarârambha-mûla--staṃbhâya Śam-
3. bhave svasti śrî jayâdbhudaya Śâlivâhana shakha
4. varusha sa 10 40 29 parivartake śaluva Kshaya-
5. saṃvatsarada Mârgaśira bahuḷa 10 miyalu Eḍava-
6. murâri Keḷadiya Chauḍagauḍaru Kaliseya kalu-
7. kuṭiga Vîrapaiyana makaḷige koṭa bhûmi hemṇi [n]-
8. dâ gaṇḍige mûlavendu koṭa bhûmi aru âḷu-
9. pidavanu tanna tâyi tandeya brâṃhara 1000 gôva
10. savirâ idanelavanu Vâraṇasiyali kondâ dośake ho-
11. gali pâlisida avanû sukharâjyavanu âḷuhanu

Note.

This inscription begins with an invocation to the gods Gaṇêśa and Śiva and records the gift of some land (apparently the plot of the wet field in which the śâsana stone is set up) by the king of Keḷadi named Chauḍagauḍa to the children of Vîrapaiya, *kalukuṭiga* (stone-carver) of the village Kalise. It was stipulated in the grant that the above estate should follow the rule of succession to males through females. The usual imprecation against the violaters of the grant is given at the end. The date given is Ś 1429 Kshaya sam. Mâr. ba. 10. Kshaya is Ś 1428 and not Ś 1429 as stated in the record .Taking the name of the year as correct, the date corresponds to 9th December 1506.

This inscription therefore belongs to the founder of the Keḷadi state, Chauḍappanâyaka (1499-1513). Records of this ruler are rather rare and it is interesting to note that only the title Eḍava-Murâri is applied to the king. The rule of succession laid down in this record is known as Aḷiya-santânam, descending to sister's son and is often found in parts of Malnâḍ and the adjoining Kanara District. The stone-engravers were often patronised by the kings and nobles and granted small pieces of land for their maintenance.

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In the forest adjoining the village Bairâpura, on a 1st vîragal standing near the Siddhêśvara temple.

Size 5′ × 3′.

Kannaḍa language and characters.

ಅದೇ ಅನಂತಪುರದ ಹೋಬಳಿ ಬೈರಾಪುರದ ಕಾಡಿನಲ್ಲಿರುವ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಬಳಿ ನಿಂತಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5′ × 3′.

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾ ಸಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರ ಉತ್ತರ ಮಧುರಾಧೀಶ್ವರಂ ಪಟ್ಟಿ ಪೊಂಬುರ್ಚ್ಚ
2. ಪುರವರಾಧೀಶ್ವರಂ ಪದ್ಮಾವತೀ ದೇವೀ ಲಬ್ಧ ವರ ಪ್ರಸಾದ ಮ್ರಿಗಮದಾಮೋದ ಸಹಸೋದ್ದಾಮ ಮಂಡಕ
3. ದಳ ರುದ್ರ ತೊಂಡ ಮಂಡಳಿಕಕುಳಾಚಳವಜ್ರದಂಡ ರಿಪು ಮಂಡಳಿಕ ಪತಂಗ ದೀಪಾಂಕುರ ನಾಮಾದಿಸ
4. ಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ ವೀರ ಶ್ಯಾಂತರ ದೇವರು ಸಾಂತಳಿಗೆ ಸಾಯಿರ ಮುಮಂ ಸುಕ ಸಂಕತಾ
   ವಿನೋದ
5. ದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತ ವಿರೆ ತತು ಪಾದ ಪದ್ಮೋ ಪಜೀವಿ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ದ್ರೋಹಿ
6. ಘರಟ್ಟ ರಿಪು ಕುಮಾರ ತಾರಕ ಸಡಾನನ ಸಾಹಸ ವೈನತೇಯ ಸತ್ಯ ರಾಧೇಯನ ಸಹಾ
7. ಯ ಸೌರ್ಯ್ಯ ಹರುಶ ನಾರಾಯಣ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ವೀ
8. ರ ಬೀರರಸ ನಳಿಯ ತ್ರೈಲರಸಂ ಹರತಾಳು ಹಂನೆರಡು ಕಾಡವರಿಗೆ ಹಂನೆರಡು ಕ
9. ತ್ರಿಗಹಳ್ಳಿ ನಾಡವಳ್ಳಿ ನೆಲ್ಲಿವಾಡಿ ಸಹಿತ ಯಾಳುತ್ತ ವಿರಲು ಆನಂದ ಸಂವತ್ಸರದ ಚೈತ್ರಸು
10. ದ್ಧ ದಸಮಿಯಂದು ಮೂಡನಾಡ ದೇಸಿಂಗವೆರ್ಗ್ಗಡೆ ಸಿರಿಯಂಮವೆರ್ಗ್ಗಡೆ ಹಿರಿಯ ಹಾರಿಕವಂ
11. ಹಾಯ್ದು ಸೇಱಿ ಕಱುವಂ ಕೊಂಡು ಹೋಗಲಾ ನಾಡ ಸಮಸ್ತ ಹುಯ್ಯಲು ಸಿಂಗದೇವನ ಸಾತಳಿ
12. ಗೆಯ ನಾಯಕರೆಲ್ಲಂ ತಾಗಲು ನೆಲ್ಲಿವಾಡಿಯ ಪ್ರಭು ಬೆಳಗೌಡ ಬಾಗಿಯಬ್ಬೆ ಗಾವಿತಿಯ
13. ಸುಪುತ್ರಂ ಶಿವಪಾದ ಶೇಖರಂ ಕಲಿಯಮ್ಮ ಗೌಡನ ಮಗಂ ಬೆಳೆಯಂ ಪೋಗಿ ತಳ್ತಿಱಿದ ಪರಾ
14. ಕ್ರಮವೆಂತೆಂದಡೆ॥ ಕಕ್ಕಂಬಿಂ ಮೊನೆಯಂ ಬಿಂ ನೆಲೆಗಕ್ಕಂ ಬಿಲ್ಲಾಂತು ಕೆಲ್ಲ ಕೆಲ್ಲಂಬುಗಳಿಂಚ
15. ಕ್ಕನೆ ಪೊಣರ್ದ್ದರ ತಲೆಗಳು ಮೊಕ್ಕನೆ ಪೋಪಿನೆಗಮೆಚ್ಚ ಬೆಳನಾಹವ ದೆಡೆಯೊಳು।
16. ಆರುವ ಮರುಳು ಅರುಣ ಜಳಮಂ ಪೀರುವ ಮರುಳು ಪೆಣದ ವ ಹಳೆಯ ಮೊಳಕಾಲಂ ಕಾರು
17. ವ ನರಿಯಹಗಂ ಪಾರುವ ಖಗ ಬೆಳನಿಱಿದ ಸಮರಾಂಗಣದೊಳೂ॥ ವ್ರಿ ॥
18. ಆಂತ ವಿರೋಧಿ ಸೇನೆಯು ನಗುರ್ಬ್ಬ ನೊಳಾಂತಿಱಿದಲ್ಲಿ ವೀರ ವಿಕ್ರಾಂತ ಸರಾಳಿಗಳುತ
19. ನುವನುರ್ಚ್ಚಲೊಡಂ ಶಿವಯೆಂದು ವೀರಸಿದ್ಧಾಂತದ ಪೊಸ್ತಕಂ ತವಣಿ ಕೋಲೊಳಳುರ್ವ್ವಿಸಿದಂತೆ ವೀರವಿಕ್ರಾಂತ
20. ವ ನಾಸೆ ಪಟ್ಟು ಕಲಿ ಬೆಳಯನೆಯ್ದಿದ ದೇವಲೋಕಮಂ॥ ಅಂತಾತ ನಾಳುತನಕ್ಕೆ ಮೆಚ್ಚಿ ತ್ರೈಲರಸ
21. . . . ಳಗೇಱಿಯೊಳಗೆ ಅರೆವತ್ತಲು ಗದ್ದೆಯಂ ನೆತ್ತರು ಕೊಡಗೆಯಾಗಿ ಬಿಟ್ಟನಿದನಳಿದನಾ
22. ವ ನೊರ್ವ್ವಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾಸಿ [ರ] ಕವಿತೆಯ ಬ್ರಾಹ್ಮಣರ ಕೊಂದ ಪಾತಕ ನಿದಂ ಪ್ರತಿ
23. ಪಾಳ್ಸಿದಂ ಆ ಬ್ರಾಹ್ಮಣರಂ ಕವಿಲೆಯ ನಾಕ್ಷೇತ್ರದಲು ದಾನಗೊಟ್ಟ ಫಲ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
24. ವಾ ಯೋಹ ರೇತಿ ವಸುಂಧರಾ ಶಷ್ಟಿರ್ವ್ವರು [ಷ] ಸಹಸ್ರಾಣ ವ್ರಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಶ್ರೀ
25. ಸಕವರುಶ ೧೧೧೭ನೆ ಯಂದು ಸೇನ ಬೋವ ಬಮ್ಮಯ್ಯನ ಬರಹ

Transliteration.

1. svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍaḷêśvara Uttara-Madhurâ-dhîśvaraṃ Paṭṭi-Poṃburchcha-

2. pura-varâdhîśvaraṃ Padmâvatî-dêvîlabdha-vara-prasâda mriga-madâmôda sâhasôddâma maṇḍaḷika-

3. daḷa-Rudra Toṇḍa-maṇḍaḷika-kuḷâchaḷa-vajra-daṇḍa ripumaṇḍaḷika-patanga-dîpâṃkura nâmâdi-sa-

4. masta-prasasti-sahitaṃ śrî-Vîraśyântara-dêvaru Sântaḷige-sâyiramumaṃ suka-sankatâ-vinôda-

5. diṃ râjyam-geyyuttavire tatu-pâda-padmôpajîvi ॥ svasti samasta-prasasti-sahitaṃ drôhi-

6. gharaṭṭa ripu-Kumâra-Târaka-Saḍânana sâhasa-Vainatêya satya-Râdhêyan asahâ-

7. ya-saurya haruśa-Nârâyaṇa nâmâdi-samasta-prasasti-sahitaṃ śrîmatu vî-

8. ra Bîrarasan-aḷiya Tailarasaṃ Haratâḷu-hanneraḍu Kâḍavarige-hanneraḍu Ka-

9. ttigehaḷḷi Nâḍavaḷḷi Nellivâḍi sahita yâḷuttaviralu Ânanda-saṃvatsarada Chaitra su-

10. ddha dasamiyandu Mûḍanâḍa Dêsinga-verggaḍe Siriyaṃma-verggaḍe Hiriya Hârikavam

11. hâydu seṟe-kaṟuvaṃ koṇḍu hôgal â-nâḍa samasta-huyyalu Simgadêvana Sâtaḷi-

12. geya nâyakarellaṃ tâgalu Nellivâḍiya prabhu Beḷagauḍa Bâgiyabbe-gâvitiya

13. suputraṃ Śivapâda-śêkharaṃ Kaliyamma-gauḍana magaṃ Beḷeyaṃ pôgi taḷtiṟida parâ-

14. kramaventendaḍe ॥ kakkaṃbiṃ moneyambîm nelegakkaṃ billântu kella kellambugaḷiṃ cha-

15. kkane poṇarddara talegaḷu mokkane pôpinegam echcha Beḷan âhavadeḍeyoḷu ॥

16. âruva maruḷu aruṇa-jaḷamam pîruva maruḷu peṇada vahaḷeya moḷakâlaṃ kâru-

17. va nariy ahagaṃ pâruva khaga Bêḷaniṟida samarâṅgaṇadoḷû । vri ॥

18. ânta virôdhi-sêneyan agurbinoḷânt iṟidalli vîravikrânta-sarâḷigaḷu ta-

19. nuvan urchchaloḍaṃ Śiva yendu vîra-siddhântada postakaṃ tavaṇekôloḷ aḷurvvisidante vîra-vikrânta-

20. van âsevaṭṭu kali Bêḷayan eydida Dêva-lôkavaṃ ॥ antâtan-âḷutanakke mechchi Tailarasa . . . .

21. . . . ḷageṟeyoḷage arevattalu gaddeyaṃ nettaru-koḍegeyâgi biṭṭan idan aḷidan â-

22. van orvvam Vâraṇâsi Kurukshêtradalu sâsi[ra]-kavileya Brâmhaṇara konda pâtakan idaṃ prati-

23. pâḷisidaṃ â-Brâmhaṇaraṃ kavileyan â-kshêtradalu dâna-goṭṭa phala sva-dattaṃ para-dattaṃ

24. vâ yô hareti vasundharâ śashṭir-varu[sha]-sahasrâṇi vrishṭṭâyâṃ jâyate krimi
25. Saka-varuśa 1117 ne yandu sênabôva Bommayyana baraha

Translation.

Be it well. While the illustrious Vîra Śyântaradêvaru, obtainer of the band of five musical sounds, *mahâmaṇḍalêśvara*, lord of the Northern Madhura, lord of the excellent city of Paṭṭi Pomburchcha, obtainer of excellent boons from the goddess Padmâvati, delighter in musk, great in prowess, a Rudra to the troop of *maṇḍalikas*, a thunderbolt to the mountain that is the Toṇḍa-maṇḍalikas, a lamp to the moths, the hostile maṇḍalikas, possessed of all these attributes—was ruling the kingdom of Sântaḷige Thousand in peace and wisdom :—

While a dependant on his lotus feet :—Tailarasa, nephew (aḷiya) of Bîrarasa, possessed of all the excellent attributes, a grind-stone to enemies, Shaṇmukha to the Târaka the hostile princes, a Garuḍa in prowess, a Karṇa in honesty, mighty without the help (of others), a Nârâyaṇa in joy, possessed of all these titles :—was ruling Haratâḷu 12, Kâḍavarige 12, with Kattigahaḷḷi, Nâḍavaḷḷi and Nellivâḍi.—

On the 10th lunar day of the bright half of Chaitra in the year Ânanda, on Dêsingaverggaḍe and Siryammaverggaḍe of Mûḍanâḍ marching on Hiriya Hârika and carrying away the calves (cattle) :—the uproar of all the nâḍ reached Siṅgadêva and all the nâyakas of Satalige. Thereupon Bêḷeya, son of Kaliyammagauḍa, whose head is on the feet of Śiva and the excellent son of Beḷagauḍa, chief of Nellivâḍi and Bâgiyabbegâviti, marched to battle and fought and slew (the enemies) and displayed his might thus :—

Bêḷa, a sun to the earth (?) took his bow and shot in the battle-field jagged and pointed arrows, all rushing one upon another, in such a manner as the heads of the fighting opponents flew away rapidly. In the battle-field where Bêḷa slew (enemies), (could be seen) demons crying out vociferously (in joy), and sucking blood, and jackals vomitting the knees of numerous dead bodies (swallowed) and vultures flying. During his fierce fight with the enemy troops, numbers of arrows discharged with all the might of heroes pierced his body, and the brave Bêḷaya exclaimed "O Śiva" and fell on the earth like a book treating of the philosophy of valour resting on a *ṭavaṇekôl* (*ṭavaṇekôl*. a kind of stand for books) and eager to follow the path of the heroes, he reached heaven.

Pleased with his valour, Tailarasa granted as *nettaru-koḍage* half a *mattal* of rice-land in . . . . Whoever destroys this will be guilty of killing a thousand cows and Brahmans in Vâraṇâsi and Kurukshêtra. Whoever protects this will get the merit of giving away those cows in those sacred places to those Brahmans. He who seizes lands given away by himself or others will be born as a worm in ordure for sixty-thousand years.

Written by Sênabôva Bommayya in the Śaka year 1117.

Note.

This vîragal inscription describes the exploits of a warrior named Bêḷagauḍa while protecting the cattle of Hiriya Hâraka, a village in the present Shikarpur Taluk, during the reign of the Sântara king Vîra Śântaradêvaru over the Sântaḷige Thousand kingdom. Tailarasa, nephew of Bîrarasa, is stated to have been governing under him Haratâḷu 12, Kâḍavarige 12, Kattigahaḷḷi, Nâḍavaḷḷi and Nellivâḍi and Singadêva was the chief of the *nâyakas* of Sântalige district. The attack on the village was made by Dêsingaverggaḍe, etc., of Mûḍanâd and Bêḷeya fought for the defence of the village on behalf of the Śântaras. The event is said to have taken place in Ânanda Sam. Chaitra śu 10. No Śaka year is given here. But in L. 25 a grant of land is stated to have been made by the prince Tailarasa in memory of his valour in Ś 1117. Hence the year Ânanda referred to before must be Ś 1116 and the date of the battle Chaitra śu 10 corresponds to April 2, 1194 A. D.

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On a 2nd vîragal near the Siddhêśvara temple in the same village Bairâpur.

5′ × 3′

Kannaḍa language and characters.

ಅದೇ ಬೈರಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಎರಡನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 3′

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾ ಮಣ್ಡಳೇಸ್ವರಂ ಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದ ಮ್ರಿಗ
ಮದಾಮೋದನಾಮಾದಿ ಪ್ರಸಸ್ತಿ
2. ಸಹಿತ ಶ್ರೀಮತು ವೀರಸಾಂತರದೇವ ವರುಷದ ೧೯ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುಧ ೫ ಬ್ರಿಹವಾರ
3. ದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತು ಭುಜಬಳ ಚಕ್ರವರ್ತ್ತಿ ತ್ರಿಭುವನಮಲ ಬಿಜಣದೇವರಸರುಂ ಪ್ರಿಥ್ವೀಶ್ವರನಾಗಿ
ಕಲ್ಯಾಣದನೆರೆವೀ
4. ಡಿನೊಳು ಸುಕಸಂಖತಾವಿನೋ (ದಿ) ದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹಿರಿಯದಂಡನಾಯಕರು
ಅರಳಯನು
5. ಬನವಸೆಪನ್ನಿರ್ ಛಾಸಿರದಿಪಡಲಯ್ಯನುಂ ಹೊಂಬುಚ್ಛದಸಿಂಗಿದೇವನುಂ ಹೊಸಗುಂದದ ಬೀರರಸನ ಮೇಲೆ
ನಡದುಹೋಗೆನ
6. ಲು ಹತುಸಾಸಿರ ಕುದುರೆ ಅಯ್ವತ್ತುಸಾಇರಾಳದಳ ಧುರಕೆಹೋದಲ್ಲಿ ಘಟದಕೆಳಗಣ ಅಳ್ವರಸುಜಗದೇವ
ರಸನೊ
7. ಳಗಾಗಿ ನಡೆದುನಾಡಕಿಡಿಸುತ್ತವಿರಲು ನೆಲ್ಲಿವಾಡಿಯತಲಗಬಿಬಿಸೆಟ್ಟಿಯಮಗ ಹಳೆಯಮ್ಮ ಗೌಜವಸುಟ್ಟಂ
8. ದಾಸರಕೆತ್ತಿನಡೆವ ಬೀಡನಡೆಯಲೀಯದೆಕಾದುತ್ತಿರಲು ಹಲಉಕುದುರೆಹರಿಇಸಲು ಕಳಹಾಯ್ದು ಕುದುರೆಯಕೆ
9. ಡಹಿ ಹುತ್ತವೋಱಿಹುಲ್ಲಂ ಕಟ್ಟಿದರಕೊಲಲೊಲ್ಲದೆಕಾಯ್ದು ಕಳಿಹಿ ಸತ್ತುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ‖ ಜಿತೇನಲ
10. ಧ್ಯತೇಲಕ್ಷ್ಮೀ ಮ್ರಿತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯೇ ಕಾಚಿಂತಾಮರಣೇರಣೇ · ‖ ಎಂಬನೀತಿ
ಇಂದ
11. ಸತ್ತನಾತನ ಮಯ್ದುನಬಮಣನು ಕಲ್ಲನಿಲಿಸಿ ಪರಲೋಕ ವಿನೇಯಮಾಡಿಸುರಲೋಕಪ್ರಾಪ್ತರು ಮಾಡಿದ

12. ರು ॥ ಗಂಡರಗಂಡ ಗುಣಿಯೆಂದು ಮನುಸ್ಯವರೇಣ್ಯನೆಂದು ಭೂಮಂಡಳಸೇಬ್ಯನೆಂದು ಕಲಿಯೆಂದು
13. ಬುದಬ್ರಜವಕ್ತ್ರಪದ್ಮಿನೀಚ್ಛಂಡಮರೀಚಿಯೆಂದು ಧರೆ ಬಣ್ಣಿಸುತಿರ್ಪ್ಪುದು ಕೂರ್ತ್ತುಗೊಂಡು ಹಳೆಯಮಸೆಟ್ಟಿಯ ನಾಡಿನೊ . . . .
14. ನರಾತಿಭಯಂಕರಬಾಹುದಂಡನನು ಚತುರಾಸ್ರಯಕಮಳಾಳಯನತಿಸಯ . . . . .
15. . . . . . ದೊಲವಿಂವಾಕ್ಸತಿ ಪರಸಿ ಹಳೆಯಮಸೆಟ್ಟಿಯ ಕುತುಕಮದೆನ್ದು ವರದೊಳು ನಿಲಿಪ್ಪಳು ॥
16. ಮರೋಜನಮಗಂಬುವಯ್ಯನ ಸಿಳಾಲಿಕಿತ ಸೇನಬೋವಸಿಂಗಣನಕಬ್ಬ ॥

Transliteration.

1. svasti samadhigata-pancha-mahâ-sabda mahâ-maṇḍaḷêsvaraṃ Padmâvatî-labuda-vara-prasâda mrigamadâmôda nâmâdi prasasti-
2. sahita śrîmatu Vîra-sântara-dêva-varushada 19 neya Târaṇa-saṃvatsarada Vaisâkha sudha 5 Brihavâra-
3. dandu svasti śrîmatu bhujabaḷa-chakravartti Tribhuvanamala Bijaṇadêvarasaruṃ prithvîśvaranâgi Kalyâṇada nelevî-
4. ḍinoḷu suka-sankhatâ-viṅô (di) dadiṃ râjyaṃ-geyuttamire svasti śrîmatu hiriya-daṇḍanâyakaru Araḷayanu
5. Banavase-pannirchhâsiradi? Paḍalayyanum Hombuchchhada Singidêvanuṃ Hosagundada Bîrarasanamêle naḍadu hôgena-
6. lu hatu-sâsira-kudure ayvattu-sâyirâḷa daḷa Ghaṭada keḷagaṇa Âḷvarasu Jagadêvarasan o-
7. ḷagâgi naḍedu nâḍa kiḍisuttaviralu Nellivâḍiya Teliga Aibiseṭṭiya maga Haḷeyamma Gaujava suṭṭ Am-
8. dâsarak etti naḍeva bîḍa naḍeyal îyade kâduttiralu halaü kudure hariyisalu kaḷa-hâydu kudureya ke-
9. ḍahi? huttamêṟi hullaṃ kachhidara kolal ollade kâydu kaḷihi sattu sura-lôka-prâptanâda ॥ jitêna la-
10. bhyatê Lakshmî mritênâpi surânganâ kshaṇa-vidhvamsini kâyê kâ chintâ maraṇê raṇê ॥ eṃba nîtiyinda
11. sattan âtana maiyduna Bamaṇanu kalla nilisi para-lôka-vinêya maḍi sura-lôka-prâp-taru mâdida-
12. ru ॥ gaṇḍara-gaṇḍa guṇiyendu manusya-varêṇyan endu bhûmaṇḍaḷa-sêbyan endu kaliy endu buda-bra-
13. ja-vaktra-padminî-chchhaṇḍamarîchiy endu dhare baṇnisutirppudu kûrttu-goṇḍu Haḷeyama-seṭṭiya nâḍino . . . .
14. narâti-bhayaṃkara-bâhudaṇḍananu ॥ Chatur-âsraya Kamaḷâḷayan atisaya . . . .
15. . . . . d olaviṃ Vâksati parasi Haḷeyamaseṭṭiya kutukam adendu varadoḷu nilippaḷu ॥
16. Marojana magaṃ Buvayyana siḷâ-likita sênabôva Singaṇana kabba

Translation.

Be it well. On Thursday the 5th lunar day of the bright half of Vaiśâkha in the year Târaṇa, being the 19th year of the illustrious Vîra Śântaradêva, obtainer of the band of five musical instruments, mahâmaṇḍalêśvara, possessed of excellent boons from Padmâvati, delighter in musk, having all these and other titles:—

Be it well. While the illustrious *bhuja-bala-chakravarti* Tribhuvanamalla Bijjaṇadêvarasa was ruling as the lord of earth, his kingdom in peace and happiness in his residence at Kalyâṇa:—

Be it well. The illustrious Hiriyadaṇḍanâyaka Araḷayan and Paḍalaiya of Banavase 12,000 and Singidêva of Hombuchcha ordered a military expedition against Bîrarasa of Hosagunda.—Thereupon an army of ten thousand horsemen and fifty-thousand foot-soldiers went to battle. Then Jagadêvarasa, the Âḷva king below the Ghauts and others marched and were devastating the district. Thereupon Haḷeyamma, son of Aibiseṭṭi, *telliga* (oil-monger) of Nellivâḍi opposed the army which had burnt Gauja and which was marching to Andâsara and stopped its further progress. Several horses were next led against him. Haḷeyamma therefore marched through the battle-field, cut down the horses but sparing the lives of warriors who mounted anthills or chewed grass in their mouth (as a token of surrender) sent them away and dying attained heaven. Following the moral saying "The victor attains wealth and the slain have celestial damsels. When the body is liable to destruction any moment why grieve for death in battle?" he gave up his life.

His brother-in-law Bamaṇa set up this stone as a monument in memory of the deceased and enabled him to attain the region of the gods.

The world is praising with eagerness Haleyamaseṭṭi, possessed of arms dreadful to enemies, as the warrior of warriors, the best of men, worthy to be served by the world, valiant, and a sun to the lotus the faces of the learned men . . . . The goddess of speech blesses Haḷeyamaseṭṭi and admiring him confers boons on him (?)

Marôja's son Buvayya's writing on stone. Sênabôva Singaṇa's poetic composition.

Note.

This vîragal describes the exploits of a hero named Haḷeyama of Nellivâḍi in a battle against the Âḷuva king Jagadêvarasa. There was also a fight between Bîrarasa of Hosagunda and his overlord Vîra-Śântaradêva. Several generals of the Śântara king including Hiriya-daṇḍanâyaka, Araḷaya and Paḍalayya of Banavase 12,000 and Singidêva of Hombuchcha joined in this battle. The Kaḷachuri king Bi janadêva is stated to be the king at Kalyâṇa in the record. Probably, he was the overlord of the Śântaras.

No definite date is given in the record. The event is stated to have taken place on Thursday, the 5th lunar day of the bright half of Vaiśâkha in the year

Târaṇa, 19th year of Vîra Śântaradêva. As Bijjala is also stated to be ruling at this time, Târaṇa can only refer to A. D. 1164 and the equivalent of the date is 28th April 1164 A.D. if the Nija Vaiśâkha in the year is taken, and 29th March 1164, if the Adhika Vaiśâkha is taken. Either way the week-day is wrong, the first coinciding with Tuesday and the second with Sunday. According to this year, Vîra Śântaradêva must have begun to rule in A. D. 1164 *minus* 18, *i.e.*, 1146 A. D.

68

On a stone set up in the wet land of Venkaṭagiriyappa in the village Beḷandûr, Anantapur hobaḷi.

Kannaḍa language and characters.

ಸಾಗರದ ತಾ॥ ಅನಂತಪುರದ ಹೋಬಳಿ ಬೆಳಂದೂರು ಪಟೇಲ ವೆಂಕಟಗಿರಿಯಪ್ಪನವರ
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ, ವಾಮನ, ಶಂಖ, ಚಕ್ರ,

1. ಆತ್ಮವಿಠ
2. ಲ ದಾಸಾ
3. ರ ಉೃತ್ತಿ

Note.

This small record inscribed on a stone containing the figure of Vâmana engraved thereon, records that the land in which it is set up is a grant (vṛitti)made to Âtma Viṭhala Dâsar. No date or king is mentioned. The characters seem to be of the 18th century A. D. Nothing is known about this donee in the village.

69

At the village Kaṇṇûr, on a stone set up in the wet land of Sînappa to the south.

Size 2′—8″ × 1′—9″

Kannaḍa language and characters.

ಸಾಗರದ ತಾ। ಅನಂತಪುರದ ಹೋ। ಕಣ್ಣೂರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸೀನಪ್ಪನವರ
ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—8″×1′—9″

ಪೂಜಾರಿ, ಲಿಂಗ, ಕಠಾರಿ. ಆಕಳು, ಕರು.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ !
2. ತ್ರೈರೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
3. ಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರ್ಷಸಾಸಿ
4. ರದ ನೂಜಿಅಱುವತ್ತಅಯಿದನೆಯ
5. ಶುಭಕೃತು ಸಂವತ್ಸರದ ಮಾಘ ಶುಧ ಪಾ

6. ಡಿವ ಶುಕ್ರವಾರದಂದು ಶ್ರೀಮದನಾದಿ
7. ಯಗ್ರಹಾರಂ ಕಂಣವೂರದ ಅಶೇಷಮ
8. ಹಾಜನಂಗಳ ಶ್ರೀಪದವ ಸುವರ್ನಪೂಜೆ
9. ಯಿಂದಾರಾಧಿಸಿ ಶ್ರೀಮತು ಗವುತಮ
10. ಗೋತ್ರದ ಹರಿಹರ ಭಟ್ಟರ ಪುತ್ರರು ದಾ
11. ಮೋದರ ಭಟ್ಟರು ಹರಳಬಯಲಗಳ್ದೆ
12. ಯ ಒಳಗೆ ಹಂನೆರಡು ಕಂಬವ ಹ
13. ಡದು ಅಗ್ನಿಷ್ಠಗೆಯ ಧರ್ಮಕೆ ಬಿಟ್ಟರು ‖
14. ಯೀಧರ್ಮವನ [ಳಿಪಿದವಗಂಗೆ] ಯ
15. ತಡಿಯ [ಲಿ] ಷಹಸ್ರಕವಿಲೆಯ ಕೊಂದ
16. ಪಾಪಕೆ ಹೋಹನು ಮಂಗಳಮಹಾ ‖

Transliteration.

1. namas tunga-siras-tunga-chandra-châmara châravê
2. trailôkya-nagarâ-raṃbha-mûla-stambhâya Śaṃ-
3. bhave svasti śrîmatu śaka-varsha sâsi-
4. rada nûṟa aṟuvatta âyidaneya
5. Śubhakrutu-saṃvatsarada Mâgha śudha pâ-
6. ḍiva Śukravâradandu śrimad anâdi-
7. yagrahâraṃ Kaṃṇavûrada aśêsha-ma-
8. hâjanangaḷa śrî-padava suvarna-pûje-
9. yind ârâdhisi śrîmatu Gavutama-
10. gôtrada Harihara-bhaṭṭara putraru Dâ-
11. môdara-bhaṭṭaru haraḷa-bayala-gaḷde-
12. ya oḷage haṃneraḍu kaṃbava ha-
13. ḍadu agnishṭhageya dharmake biṭṭaru ‖
14. yî dharmavan a [ḷipidava Gange] -ya
15. taḍiya [li] shahasra-kavileya konda
16. pâpake hôhanu mangaḷa mahâ ‖

Note.

This record begins with the usual invocation to Śambhu and records the gift of a piece of land (12 poles in measurement) in a rice-field called Haraḷa-bayala-gaḷde by Dâmôdarabhaṭṭa, son of Hariharabhaṭṭa of Gautama-gôtra for the purpose of setting up an altar for offrings in fire (*agnishṭhage*). The land was acquired by the donor from the *mahâjanas* of the immemorial agrahâra Kaṇṇavur (same as Kaṇṇûr) after paying a suitable price in gold. The grant is dated S' 1165 Subhakrit sam. Mâgha su' 1 Friday corresponding to January 23, A. D. 1243, taking the Śaka year as the current year. The usual imprecation is found at the end of the grant.

70

At the village Gauja in the same hobli, on a stone set up near the village.

Size 2′—9″ × 1′—0″.

Kannaḍa language and characters.

ಸಾಗರ ತಾ। ಅನಂತಪುರದ ಹೋಬಳಿ ಗೌಜಗ್ರಾಮದ ಕಾರೆಯ ಮನೆಯ ಬಯಲಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—9″×1′—0″

ಸೂರ್ಯ ಲಿಂಗ ಚಂದ್ರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂ ಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ ತ್ರಯಿಲೋ
3. ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
4. ಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
5. ಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
6. ಕ ವರುಷ ೧೪೮೯ನೆಯ ಪ್ರ
7. ಭವಸಂವತ್ಸರದ ಮಾಘ
8. ಬ ೧೪ ಶಿವರಾತ್ರೆ ಪುಂಣ್ಯ ಕಾ
9. ಲದಲೂ ಶ್ರೀಮತುಗೌಜದ
10. ಗೌತಮೇಶ್ವರ ದೇವರ ಶ್ರೀಪಾದ
11. ಕ್ಕೆ ತಾ [ಗ] ರ್ತಿಯ ಬಯಿಚಯನಾ
12. ಯಕರು ಮಾಡಿದ ಧರ್ಮ ಕಾರೆ
13. ಮಕಿಯ ಹರುಬರಿಯೊಳಗೆ
14. ಕಾರುಕದಮನ್ಯ ತುಂಡುಗ
15. ದೆಯೊಳಗೆ ಬಿಟದತ್ತಿಖಂಯೆ
16. ರಡು ಅಮ್ರುತಪಡಿ . . . . .
17. ಗದೆ ಉಭಯಂ ೭ ಮಂಗಳ
18. ಮಹಶ್ರೀ

Transliteration.

1. namas tunga-śiras-tuṃbi-chandra-
2. châmara-châravê trayi-lô-
3. kya-nagarâ-raṃbha-mûla-staṃbhâ-
4. ya Śaṃbhave svasti śrî jayâ-
5. bhyudaya Śâlivâhana-śa-
6. ka varusha 1489 neya Pra-
7. bhava-saṃvatsarada Mâgha-
8. ba 14 Śivarâtre-puṇṇya-kâ-
9. ladalû śrîmatu Gaujada
10. Gautamêśvara-dêvara śrî-pâda-
11. kke Tâ [ga] rtiya Bayichaya-nâ

12. yakaru mâḍida dharma Kâre-
13. makiya harubariyoḷage
14. kârukada manya tunḍu ga-
15. deyoḷage biṭṭa datti khaṃ ye-
16. raḍu amrutapaḍi
17. gade ubhayaṃ 6 mangaḷa
18. maha śrî

Note.

This inscription records the gift of a plot of rice-land (details given) for the service of food-offering to the god Gautamêśvara of Gauja by Bayichayanâyaka of Tâgarti on the 14th lunar day of the dark half of Mâgha, being the holy Śivarâtri festival day, in the year Prabhava S' 1489. The date of the grant corresponds to January 27, A. D. 1568.

71

At the same village Gauja, on a stone set up in the rice-field of Chidambarabhaṭṭa.

3′—0″ × 0′—9″.

Kannaḍa language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಓಣ್ ಮನೆ ಚಿದಂಬರಭಟ್ಟರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಕನ್ನಡ ಅಕ್ಷರ ಪ್ರಮಾಣ 3′—0″×0′—9″.

1. ಭಾವಸಂವತ್ಸರದ ಶ್ರಾವಣ
2. ಶು ೧೫ಲು ಕಾಱೆಯಬಯಿರ
3. ಪ್ಪನಾಯಿಕರಮಕ್ಕಳು ಕ
4. ಟಪ್ಪನಾಯಕರು . . . . ಗವುಜಚಿಕ್ಕ
5. ಅರ್ಸಯ್ಯಗೆ [ಕೊಟ್ಟ]
6. . . . . . . ಗದೆಯ
7. . . . . . . ಮ ೧
8. . . . . ಲ ಸಲಗದ
9. . . . . ಅದಕೆ
10. . . . . ದ

Note.

The record is full of lacunæ, all the lines below the 5th line having become mostly defaced. The object of the inscription is to register the gift of some rice-land to Chik-Arasayya of the village Gauja by the chief, Kâṭappa Nâyaka, son of Kâreya Bayirappa Nâyaka. The purpose of the grant is not given. The date is given as Bhâva Śrâv śu 15. No Śaka date is recorded. The characters seem to be of the latter half of the 17th century and the date may be probably identical with (For Kârechiefs see also No. 56).

72

At the same village Gauja, on a mâstigal to the south of the Banaśankari temple.

Kannaḍa language and characters.

ಅದೇ ಗೌಜಗ್ರಾಮದ ಬನಶಂಕರಿ ಗುಡಿಯಲ್ಲಿ ದಕ್ಷಿಣಪಾರ್ಶ್ವ ನಟ್ಟಿರುವ ಒಕ್ಕೈಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×¾′

1. ಚಿತ್ರಭಾನುಸಂವತ್ಸರ
2. ಮಾರ್ಗ್ಗಸಿರ ಶುಧ ೧೫ ಸೋ
3. ಮವಾರಸ್ವಸಿ
4. . . . . . .
5. . . . . . .
6. ಚಾಕಿಯಕ್ಕ
7. ಕಿಚ್ಚಹಾಯ್ದಳು

Note.

The *mâstigal* on which this record is engraved is of the variety which has only a single arm of a female with the figures of a male and female carved thereon. The inscription is written below. The record merely states that a woman named Châkiyakka entered fire, that is to say, became a *sati* on Monday the 15th lunar day of the bright half of Mârgaśira in the year Chitrabhânu. As the date is not expressed in terms of the Śaka era, it is not possible to find the exact equivalent of the date. From the paleography, however, it may be inferred that the year Chitrabhânu here corresponds to 1582 A. D. and the whole date considered as equivalent to 29th November 1582, which, however, is a Thursday and not a Monday.

73

At the village Tâgarti in the same Anantapur hobli, on a mâstigal in front of the Tirumaladêva temple.

Size 1′—6″ × 0′—9″.

Kannaḍa language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂತಪುರದ ಹೋಬಳಿ ತಾಗರ್ತಿ ಗ್ರಾಮವ ತಿರುಮಲ ದೇವಾಲಯದ ಎದುರು ಬಸರಿ ಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಒಕ್ಕೈಮಾಸ್ತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 1′—6″×0′—9″.

ಸ್ತ್ರೀಪುರುಷರ ಚಿತ್ರವಿದೆ

1. ಶ್ರೀರಾಮ
2. ಮುತ್ಯಾ
3. ಲಚಾರಿಯ
4. ಬಾಚಾಯಿ

Note.

This is also a *mâstigal* inscription similar to the previous one. The name of the woman who died as *sati* is Bâchâyi, wife of Mutyâlâchâri. No date is given. The characters seem to be of the 17th century A. D.

SHIKARPUR TALUK.

74

At the village Bannûr in the hobli of Shikârpur, on a stone set up in the rice-field of Mallappa.

Size 2′—3″ × 1′—8″.

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೋಕಿನ ಶಾಸನಗಳು.

ಶಿಕಾರಿಪುರದ ತಾ। ಕಸಬಾ ಹೋ। ಬನ್ನೂರು ಗ್ರಾಮದ ಬಳಿ ಮಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಕೌಲು ಮರದ ಕೆಳಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—3″×1′—8″

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬೀರರಸ
2. ರು ವುತ್ತಯದೇವರಿಗೆ ಕೊಟ್ಟಗ
3. ದೆ ಅರವತ್ತಲು.

Transliteration.

1. svasti śrîmatu Bîrarasa-
2. ru Vuttaya-dêvarige koṭṭa ga-
3. de aravattalu

Note.

This short inscription registers the gift of a plot of rice-land, half *mattar* in extent, granted to the god? Vuttayadêvar by the illustrious Bîrarasa. The characters seem to be of the 13th century A. D. and the donor of this grant Bîrarasa is probably the Śântara general of the name met with in inscriptions. No date is given.

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At the same village Bannûr, on a stone standing in the field of Bhîmaṇṇa.

Size 4′—2″ × 1′—4″.

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಡಿವಾಳರಪೇಟೆ ಭೀಮಣ್ಣನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4′—2″ × 1′—4″.

1. [ಸ್ವ]ಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವ
2. [ಲ್ಲ]ಭ ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೆ[ಸ್ವರ]
3. [ಪ]ರಮಭಟ್ಟರಕಂಸತ್ಯಾಶ್ರಯಕುಳ
4. [ತಿಳಕ]ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ
5. [ತ್ರಿ]ಭುವನಮಲ್ಲ ವಿಜಯರಾಜ್ಯ
6. [ಮು]ತ್ತರೋತ್ತರಾಭಿ ವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧ
7. [ಮಾ]ನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂಸ
8. [ಲು]ತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ
9. [ಮ]ಧಿಗತ ಪಜ್ಞಮಹಾಶಬ್ದಮಹಾ
10. [ಪ್ರ]ಚಣ್ಡದಣ್ಡನಾಯಕ ವಿಬ್ಧವರದಾಯ
11. ಕ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ನಿಜ
12. ವಂಸಾಬ್ಜದಿವಾಕರಂ ಸತ್ಯರತ್ನಾಕರಂ ವಿ
13. ವೇಕಬ್ರಿಹಸ್ಪತಿ ಸೌಚಮಹಾಬ್ರ
14. ತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧವಿದ್ಯಾಧರ
15. ಶಕಳಗುಣನಿವಾಸನುಭಯರಾಯ
16. ಸಂತೋಸ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲವೀರನೊಳಂ
17. ಬಪಲ್ಲವ ಪೆರ್ಮ್ಮಾನಡಿಜಯಸಿಂಘದೇವ
18. ಪೇಶಣಹಣುಮನ್ತರಿಪುಬಳಕ್ರಿತಾನ್ತನಾ
19. ಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮ
20. ದಣ್ಡನಾಯಕ ತಂಬರಸರು ಬನವಾ
21. ಸಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮಂಸಾನ್ತಳಿಗೆಸಾಯಿ
22. ರಮುಮಂಸುಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂ
23. ಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮ ವರ್ಷ
24. ಒನೆಯ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಪೌಸ್ಯಬಹುಳ ೩ ಆ
25. ದಿವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಾನ್ತಿಯನ್ದು ಸ್ವಸ್ತಿಯಮನಿ
26. ಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮೋನಾನು
27. ಷ್ಠಾಣ ಜಪಸಮಾಧಿ ಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಅಗ್ರಹಾರಂ
28. ಬನ್ನಿವೂರಸಾಸಿರ್ವ್ವರ್ಗ್ಗೆ ಪಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಅಳ್ಳಿಯನಮ
29. ಗಂ ನಾದಯ್ಯನ ಬಮ್ಮಂದಳರಂಕೊ[ಣ್ಡು] ಬಿಟ್ಟಸರ
30. ಣಪ್ರಿತ್ತಿಉರಲು ಕಣವಸೆಯು ಅಲಬಳಿ . . . ಯ ನಾಗ
31. ನಮತ್ತ ೧ಲೊಂದು ಇ ಧರ್ಮ್ಮಮನಾವನೊರ್ವ್ವಂ[ಪ್ರತಿ]ಪಾಳಿಸಿ
32. ದವರ್ಗ್ಗೆ ಕುರುಕ್ಷೇತ್ರದ ವಾಣರಾ [ಸಿಯ]ಅರ್ಗ್ಘ್ಯ
33. ತೀರ್ತ್ಥದೊಳಗೆ ಸಹಸ್ರಕವಿಲೆ . . . . .
34. ದ ಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಂಗೆ . . . . .
35. ಧರ್ಮ್ಮಮ ನಾವನೊರ್ವ್ವನಳಿದವ ಅ . . . .

36. ಗದೊಳು ಸಾಸಿರ ಕವಿಲೆ[ಸಾಸಿ]ರ್ವ್ವರ್ಬ್ರಾಹ್ಮ[ರ]
37. ಕೊನ್ದಮಹಾ . . . . ಳಿವರು
38. . . . .
39. ಯೋಹರೇತವಸು
40. . . . .

(ಬಲಭಾಗ ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

Transliteration.

1. [svasti] samasta-bhuvanâśrayaṃ śrî-pirthvî-va
2. [lla] bha mahâ-râjâdhirâja raja-paramê [svara]
3. [pa] rama-bhaṭṭarakaṃ Satyâśraya-kuḷa-
4. [tiḷaka] Châḷukyâbharaṇaṃ śrîma-
5. [Tribhu]-vana-malla-vijaya-râjya-
6. [m u] ttarôttarâbhivṛidhdhi-pravarddha-
7. [mâ] naṃ â-chandrârkka-târaṃ-baraṃ sa-
8. [lu] ttamire ‖ tat-pâda-padmôpajîvi sa-
9. [ma] dhigata-pañcha-mahâ-śabda mahâ-
10. [pra] chaṇḍa-daṇḍanâyaka vib [u] dha-vara-dâya-
11. ka gôtra-pavitraṃ jagad-êkamitraṃ nija-
12. vaṃsâbja-divâkaraṃ satya-ratnâkaraṃ vi-
13. vêka-Brihaspati saucha-mahâ-bra-
14. ti para-nârî-sahôdara vidagdha-vidyâdhara
15. śakaḷa-guṇa-nivâsan ubhaya-râya-
16. santôsa śrîmat Traiḷôkya-malla-vîra-Noḷaṃ-
17. ba-pallava-permmânaḍi Jayasingha-dêva-
18. pêśaṇa-Hanumanta ripubaḷa-kritânta nâ
19. mâdi samasta-prasasti-sahitaṃ śrîma [d]
20. daṇḍanâyaka Taṃbarasaru Banavâ-
21. si-pannichchhâsira-mumaṃ Sântaḷige-sâyi-
22. ramumaṃ suka-sankatâ-vinôdadim râjyam-
23. geyyuttamire ‖ Châḷukya-vîra-vikrama-varsha
24. 7 neya Dundubhi-saṃvatsarada Pausya bahuḷa 3 Â-
25. divâra Uttarâyaṇa-sankrânti-yandu svasti yama
26. niyama svâdhyâya dhyâna dhâraṇa monâ-nu-
27. shṭhâṇa japa samâdhi guṇa-saṃpannarappa śrî agrahâraṃ
28. Bannivûra sâsirvvargge pâda-pûjeyaṃ koṭṭu Aḷḷiyana ma-
29. gaṃ Nâdayyana Bammaṃ daḷaṟam ko [ṇdu] biṭṭa sara-
30. ṇa-vritti uralu Kaṇavaseya âla baḷi . . . . . ya-Nâga-
31. na mattal | ondu yi-dharmmaman âvanorvaṃ . . . . . pâḷisi
32. davargge Kurukshêtrada Vâṇarâ . . . . . . Arghghya-

33. tîrtadoḷage sahaśra-kavile . . . .
34. da pâragrappa Brâhmaṇaringe . . . .
35. dharmaman âvanorvvan aḷidava â . . . . . .
36. gadoḷu sâsira-kavile [sâsir] vvar Brâhma [ra] . . . .
37. konda mahâ . . . . . . ḷivaru
38. . . . .
39. yô harêta vasu-
40. . . . .

Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalla, refuge of the whole universe, favourite of Prosperity and Earth, king of kings, the supreme lord, the great master, an ornament to the family of Satyâśraya, a jewel of the Châlukyas, was prospering, to last as long as the moon, sun and stars endure:—

While the illustrious daṇḍanâyaka Tambarasar, a dependant on his lotus feet, entitled to the band of five instruments, *mahâprachaṇḍadaṇḍanâyaka,* grantor of boons to the learned, purifier of his family, sole friend of the universe, a sun to the lotus, his family, an ocean of truth, a Bṛihaspati in discrimination, a Mahâvrati (Bhîshma or Hanûmân?) in purity of character, a brother to other women, a Vidyâdhara to the wise, abode of all good qualities, delighter of two kings, a Hanumanta in crushing the enemies of? the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permânaḍi Jayasinghadêva, Death to the enemy troops, possessed of these and other titles:—was ruling in peace and wisdom Banavâsi 12,000 and Śântaḷige 1,000.

In the seventh year of the Châlukya Vîra Vikrama era, on Sunday the third lunar day of the dark half of Paushya in the year Dundubhi, the day of Uttarâyaṇa Sankrânti:—

Be it well. Nâdayyana Bomma, watchman, (taḷâra) son of Aḷḷiya, worshipped the feet of (paid a money price to) the Thousand (Brahman inhabitants) of the agrahâra Bannivur, endowed with the qualities of self-control, restraint, study, meditation, concentration, silence, performance of religious duties, repetition of the sacred formulae and fixing the mind intently on sacred objects, and obtained (purchased) one mattal of Nâga, near the banyan tree of Kanvase? in the village and granted it as *śaraṇavṛitti* (land given away for religious devotees?).

To him who protects this charity accrues the merit of giving away to Brahmans versed in the. Vêdas, thousand cows in Kurukshêtra, Vâraṇâsi and Arghyatîrtha. He who destroys this charity incurs the sin of killing thousand tawny cows and Brahmans in those sacred places.

Note.

This inscription records the grant of some land as *śaraṇa-vṛitti* by the watchman of the village Bannivûr (Bannûr) who purchased the land from the thousand *mahâjanas* of the village. The meaning of the word *śaraṇa-vṛitti* is not clear. No donee is named in the grant. Evidently, the income of the land was to be spent for feeding religious devotees (*śaraṇar*) who visited the village occasionally.

Tambarasa was the governor of Banavase and Sântaḷige provinces as a subordinate of the Châlukyas during the reign of Tribhuvanamalla (Vikramâditya VI, 1076-1126 A. D.). The titles applied to him are also found in his other grants (see Mys. Arch. Rep. 1929, P. 140). It was during his governorship that the grant recorded herein is said to have been made.

The date of the grant is given as Dundubhi saṁ. Push. ba 3. Sunday, Uttarâyaṇa-sankrânti day in the seventh year of the Châlukya Vikrama era. Now, as the Châlukya Vikrama era commenced in 1076 A. D., the seventh year of this era falls in Dundubhi, 1082-1083. But Push. ba 3 of this year is a Monday (January 9, A. D. 1083) and not Sunday; nor is it a day of Uttarâyaṇa-sankrânti as stated in the grant. If we take Pushya śu 3 of this year (December 25, A. D. 1082) it falls on a sunday and is an Uttarâyaṇa-sankrânti day according to the grant. Hence it may be inferred that *bahuḷa* here is a mistake for *śuddha* and the date intended is Dundubhi Push. śu 3 equivalent to Sunday 25th December 1082.

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On a stone lying in the jungle of Haḷe Bannûr in the same Shikârpur Hobli.

Size 7′—0″ × 2′—6″

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹಳೆ ಬನ್ನೂರು ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ದೊಡ್ಡಕಲ್ಲು

ಸೂರ್ಯ, ಚಂದ್ರ ಹನುಮಂತ ಹಸು ಕರು

ಪ್ರಮಾಣ 7′—0″×2′–6″

1. ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪ
2. ರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ ಮತ್ರಿಭುವನ ಮಲ್ಲ
3. [ದೇ]ವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ . . .
4. . . . . . . ಯುವರಾಜಂ ಸಮಸ್ತ ಭುವ[ನ] ಸಂಸ್ತೂಯಮಾನ ಲೋಕವಿಖ್ಯಾತಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ
5. . . . ಯುವರಾಜರಾಜ ಪರಮೇಸ್ವರಂ ವೀರಮಹೇಸ್ವರಂ ವಿಕ್ರಮಾಭರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮ[ಣ]
6. [ಶ]ರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯ ಚೂಡಾಮಣಿ ವೀರಸಿಖಾಮಣಿ ಕದನತ್ರಿಣೇತ್ರಂಕ್ಷತ್ರಿಯ
7. [ಪವಿ]ತ್ರಂ ಗಜಾಂಗರಾಜ ಸಹಜಮನೋಜಂರಿಪುರಾಯ ಕಃ ಕಸೂಱೆಕಾಱನಣ್ಣನಂಕಕಾಱ
8. ತ್ರೈರೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲವ ಪೆರ್ಮ್ಮಾನಡಿಜಯಸಿಂಹದೇವರು ಬನವಾಸೆ ಪನ್ನಿರ್ಚ್ಛಾಸಿ
9. ರಮುಂಸಾನ್ತಳಿಗೆ ಸಾಸಿರಮುಮಂ ಮಣ್ಡಳಿಸಾಸಿರಮುಮಂಪದಿನೆಂಟು ಭತ್ತಗ್ರಾಮಗಳಂ ಬೆಳ್ವಲಮೂನೂಱು

10. [ಪು]ಲಿಗೆರೆ ಮೂನೂಱುಮಂ ಕವುರೆ ಸಾಸಿರಮುಮಂದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಬಿಳಾಸ
11. [ದಂಧ]ರೆಯುನಾಳ್ದರಸು[ಗೆ]ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ ಪಂಚಮಹಾ ಶಬ್ದ ಮಹಾ
12. [ಸಾ]ಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂಜಗದೇಕ
13. ಮಿತ್ರಂನಿಜವಂಶಾಂಬುಜದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ವಿವೇಕ ಬೃಹಸ್ಪತಿ ಶೌಚಮಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋ
14. [ದ]ರವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳಗುಣನಿವಾಸನುಭಯರಾಯ ಸಂತೋಷ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬಪ
15. [ಲ್ಲ]ವ ಪೆರ್ಮ್ಮಾನಡಿಜಯಸಿಂಘ ದೇವ ಪೇಶಣ ಹನ್ಮಂತಂ ರಿಪುಬಳಕೃತಾನ್ತಂ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಧಾನ ಹೆರಿಲಾಳಕ
16. ನ್ನಡಸನ್ಧಿವಿಗ್ರಹಿದಣ್ಡನಾಯಕಂ ತಂಬರಸರ್ ॥ ಕನ್ದ ॥ ನುಡಿಯುಸುವುದರಿದು ತಂಬಂ ನುಡಿದಡೆ ಕೈಳಾಸಶೈ
17. ಳಗಡ ಪದ್ಮಭವಂ ಕಡೆದಳಿಖಿತಿ ಯಬ್ಧಿಯ ತಡಿ ಮೃಡನವರಂ ರಾಮನಿಸು ಕರ್ಣ್ಣನವಚನ ॥ ಪಳಿಗೆಡೆಯಾಗದ
18. . . . . ಬಳಿಸಲು . . . . ನೆಗಳ್ದ . . . . .
19. . . . . ಪಾಳಿಸುವ॥ . . . . ಧುರದೊಳೆ ನಡಪಿದನಂಬಿಸದೊಳು
20. . . . . ತಂಬ॥ ಚೋಳನಳವಳಿದು ಪುರಮಂಪಾಳಿಕ್ಕಿ ಭಯಕ್ಕೆ ಮೊತ್ತಂ ಮೊದಲಿಗನೆನೆ ತಾನಿಳ
21. . . . . ಚಕ್ರಿದಂಬದಣ್ಡಾಧಿಪನ॥ ಮಡಕೆದೊರೆಯಲ್ಲಿ ಚೋಳನಪಡೆಯಂಬೆಂಕೊ
22. ಣ್ಡು ತಮ್ಮ ದಣ್ಡಾಧೀಶಂ ನಡಿಸಿ ಜಯಸ್ತಂಭಮನೇಂಲಿಪಡೆದನೊ ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತ್ತಿಗೆ ಜಸಮಂ ॥ ವೃತ್ತ ॥
23. ಪಡೆಮಾತೇಂ ಗಳ ಗಂಗೆಗೊಣ್ಡಪುರದಾ ಚೋಳಂ ಜಯಂಗೊಣ್ಡನಾಳ್ಕಡಿವೋದಂ ಜಯಗೊಣ್ಡ ಚೋಳಪುರದೊಳ್ ಕೀರ್ತಿಧ್ವಜಸ್ತಂ
24. ಭವಂ ಗುಡಿಯಂ ಕಟ್ಟಿಸಿ ಸಾ[ಸ]ನಂ ನಿಲಿಸಿದಂ ಶ್ರೀ ವೀರಸಿಂಘಾಸನಂ ವೊಡೆಯಂ ಕುಂತಳ ಚಕ್ರವರ್ತಿ ಬೆಸಸಲ್ ತಂಬಂ
25. ಜಯಸ್ತಂಭಮಂ॥ ವೃ॥ ದ್ರವಿಳಾಳೀಪತಿಯೆಂಬ ಚೋಳಿಕರ ರಾಜ್ಯಾಪಕ್ರಮಶ್ರೀಗೆ ಕಾಂಚಿಪೊಲಿದ್ದೊರ್ಪ್ಪುವ ಕಂಟಿಸಂಚಳಿಸೆ ತೆಂ
26. ಕಲ್ಘಟ್ಟಮಂದ್ರಾಂಟಿ ಸಾನುವಿನೊಳ್ ರಾಜಿಗನೊಕ್ಕಲಂಬಡಿದು ತಂದೊಕ್ಕಲ್ ಜವಂನಟ್ಟಮೇಟಿವೊಲಾದತ್ತೆನೆ ನೆಟ್ಟನೊ
27. ಟ್ಟಜಿಕೆಯಿಂ ತಂಬಂ ಜಯಸ್ತಂಭಮಂ ॥ ಪಿರಿದದ್ರೀಂದ್ರಂ ನಗೇಂದ್ರಕ್ಕವನಿ ಪಿರಿದುಮಾಭೃದ್ಧರಾಚಕ್ರದಿಂದಂ ಪಿರಿ ದಂಭೋ
28. ರಾಸಿಶ್ಶೈಳಾವನಿಜಳನಿಧಿಸನ್ದೋಹದಿಂ ದಿಕ್ತಟಂ ತಾಂಪಿರಿದನ್ತಾಪರ್ವ್ವತಕ್ಕಂ ಧರೆಗಮಬ್ಧಿಗಂದಿಗ್ವಿಭಾ[ಗಕ್ಕೆ]ಮತ್ತಂ
29. ಪಿರಿದೇಕಂ ಖ್ಯಾತಿಮತ್ತಂ ಪಿರಿಯನನಿಶರಿಂ ತಂಬದಣ್ಡಾಧಿನಾಥಂ॥ ಇಂತೆನಿಸಿನೆಗೆರ್ದ್ದ ಶ್ರೀ ಮದ್ದಣ್ಡನಾ
30. ಯಕತಂಬರಸರ್। ಸಾನ್ತಳಿಗೆಸಾಸಿರಮುಮಂವುಣ್ಡಳಿಸಾಸಿರಮುಮಂ ಜಿಡ್ಡುಳಿಗೆ ಎರ್ಪ್ಪತ್ತುಮಂನಾಗರಖಣ್ಡ ವೆರ್ಪ್ಪ
31. [ತ್ತುಮ] ನಿವುವೊದಲಾಗಿ ಪಲವುಂಭತ್ತ ಗ್ರಾಮಗಳುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ದು ಬಿಳಾಸವೃತ್ತಿ
32. [ಯಿನಾಳುತ್ತ]ಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತ ಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾನಮಾ
33. ನೋನ್ನತಪ್ರಭು[ಮಂ]ತ್ರೋಚ್ಛಾಹಶಕ್ತಿತ್ರಯಸಂಪನ್ನನಪ್ಪ ಶ್ರೀ ಮದಣ್ಡನಾಯಕಪೆರ್ಗ್ಗಡೆ ಲೋಕನಾಥಯ್ಯ ॥
34. ವಿನಯುಮ [ನೊಪ್ಪನೆ]ನುಡಿವೊಪ್ಪನೆಮಾಡುವ ಮಾಡಿ ಕೃತಕವಿಲ್ಲದೆನೆಗಳ್ದೀ ಮನುಚರಿತನೆನಿಪ ಲೋಕನ
35. ವಿನಯಂ ಬುಧಜನದ ಮನಮನಿಕ್ಕುರ್ಳಿಗೊಳ್ಗು । ಸರಸಿಜಮನಲರ್ಚ್ಚಲು ರವಿ ಪರಿಣತನೆನ್ತಂತೀ ಶಿಷ್ಟರಘೋರೆಯುಲ
36. ದೇಂ ಪರಿಣತನೋ ಲೋಕನಾಥರೀ ಸರಸ್ವತೀಚರಣನೂಪುರಾಳಂಕಾರಂ ॥ ಇನ್ತೀಗುಣಂಗಳೆ ತನಗನ್ವರ್ತ್ಥಮಾಗಿರೆ ಸಾನ್ತಳಿ
37. ಗೆಸಾಸಿರಕೆಪೆರ್ಗ್ಗಡೆತನಂಗೆಯುತ್ತಮಿರೆ ॥ ಸಾನ್ತಳಿಗೆ ಸಾಸಿರದೊಳಗೆ ಶ್ರೀಮದಗ್ರಹಾರಂ ಬನ್ನಿಯೂರಲ್
38. ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧಾಯ ಧ್ಯಾನಧಾರಣವೋನಾನುಷ್ಠಾನಪರಾಯಣ ಜಪಸಮಾಧಿಸಂಪನ್ನರಪ್ಪಮಹಾ
39. ಜನಮುಂ ಅಲ್ಲಿ ಪಾರಂಪರ್ಯ್ಯಯದಿಂಬನ್ದದಾನಧರ್ಮದೊಕ್ಕಲೊಳ್ಜಕ್ಕಗೋಸಿಯುಂ ಪೆರ್ಗ್ಗಡೆ ಲೋಕನಾಥ ಯ್ಯಂಗಳುಮುಖ್ಯ
40. ಮಾಗಿ ಅರಸರ ಸಮೀಪಕ್ಕೆ ಬನ್ದು ಬನ್ನಿಯೂರಕೆರೆಯಂ ಮುನ್ನಿರ್ದ್ದರಸುಗಳ್ ಪಲವು ಸೂಳ್ಕಟ್ಟಿಸಿಯುಂ ನಿಲಿಸ ಲಾರ್ತ್ತರಿಲ್ಲ ನಿಲಿ

41. ಪ್ಪೊಡೆ ಧರ್ಮರಾಜನೆ ನಿನ್ನಪೆಸರಲ್ ಕಟ್ಟೆ ಬಲಿಷ್ಟಮಾಗಿ ನಿಂದಪ್ಪುದಾಗ್ರಾಮದ ಪ್ರಜೆಗಳೆಲ್ಲಂ ಸುಖಮಿರೆ ಪುಣ್ಯಂ ನಿನಗಕ್ಕುಮೆನ್ಪು
42. ವಿನ್ನಪಂಗೆಯ್ದಡೆ ಸವಿಸ್ತರಂಕಟ್ಟುವುದಾವಗಹನಮದಂಮಾರ್ಪ್ಪೆಮೆನ್ಪು ಜಕ್ಕಗೋಸಿಯಂ ಕರೆದು ನೀನೆನಗೆಪು
43. ತ್ರನಸಮಾನವೆನ್ನಮಾಡುವ ಧರ್ಮಕೆ ಸಖಾಯನಾಗಿ ಪಡಿಸಲಿಸುತ್ತುಮಿರೆನ್ದು ತಲೆಯೊಳ್‌ಕಯ್ಯನಿಟ್ಟು ಬನ್ನಿ
44. ಯೂರಲೆರಡು ಗ್ರಾಹೆಯ ಸಿದ್ಧಾಯದ ಪೊನ್ನ ಜಕ್ಕಗೋಸಿಯಕಯೊಳ್‌ಕೊಟ್ಟು ಕೆರೆಯಂ ಕಟ್ಟಿಸಿ ತಂಬ ಸಮುದ್ರ ಮೆಂಬ ಪೆಸ
45. ರನಿಟ್ಟು ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ವರ್ಷದ ೫ನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠದಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾರ ದಂದಿ ನ ಸೂರ್ಯ
46. ಗ್ರಹಣನಿಮಿತ್ತದಿಂ ಶ್ರೀಮನ್ನೊಳಂಬ ದೇವರ ಬೆಸದೆ ಬನ್ನಿಯೂರ ತಂಬಸಮುದ್ರಕ್ಕೆ ದೇವಿಂಗೆರೆಯುಬಡಗಣಕೋಡಿ
47. ಯಲಗಳೆಯವೆರಡು ೨ ಮತ್ತರ್ ಗದ್ದೆಯುಮಂ ಆಯೂರಪೆರ್ಜ್ಜುಂಕಮುಮಂಬಿಟ್ಟು ಪ್ರತಿಪಾಳಿಸಿದಲಿ ಧರ್ಮ್ಮಮ ನಾವ
48. ನೊರ್ವ್ವ ಸ್ವಧರ್ಮ್ಮವೆನ್ನದೆ ರಖಿಸಿದ ಪುಣ್ಯಮಾತಂಗೆ ಗಂಗೆಬಾಣರಾಸಿ ಕುರುಕ್ಷೇತ್ರಮೆಂಬ ಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳ್ ಸಾನಿ
49. ರಕವಿಲೆಯ ಕೋಡುಮಂಕೊಳಗುಮಂ ಪಂಚರತ್ನದೊಳ್ ಕಟ್ಟಿಸಿ ಸಾಸಿರ್ವ್ವರ್ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಂಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟಫಳ
50. ಮಕ್ಕು ॥ ಈ ಧರ್ಮ್ಮಮನಳಿ[ದ] ಪಾತಕಂಗೆ ಆ ಪುಣ್ಯತೀರ್ತ್ಥಂಗಳೊಳನಿತುಕವಿಲೆಯು ಮನನಿಬರ್ ಬ್ರಾಂಮ ಣರುಮಂ
51. ಕೊನ್ದಪಂಚಮಹಾಪಾತಕ ನಕ್ಕು । ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತವಸುನ್ಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರ್ಷಶಹಸ್ರಾ
52. ಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆಕ್ರಿಮಿ । ಸೋಭನಮಯ್ಯನಾಯಕನ ಮಗಂ ನೀಲಮಯ್ಯನ ಬರೆಹಂ ಮಂಗಳಮಹಾಶ್ರೀ
53. ಮಾಳೋಜಂಸಾಸನಮಂಮಾಡಿ ಅಕ್ಕರಮಂ ಖಣ್ಡರಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration.

1. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahâ-râjâdhirâja-paramêśvara pa-
2. rama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyâbharaṇaṃ śrima [t] Tṛibhuvanamalla-
3. [dê] vara vijaya-râjyaṃ uttarôttarâbhivṛi-ddhi pravaraddhamânam âchandrârkka-târaṃ saluttam ire . . . .
4. yuvarâjaṃ samasta-bhuva [na]-saṃstûyamâna-lôka-vikhyâta Pallavânvaya śrî
5. . . . . . yuvarâja-râja-paramêsvaraṃ vîra-mahêsvaraṃ vikramâbharaṇaṃ jayalakshmî-rama [ṇa]
6. [śa] raṇâgata-rakshâmaṇi Châḷukya-chûḍâmaṇi vîra-sikhâmaṇi kadana-triṇêtraṃ kshatriya-
7. [pavi] traṃ gajâṅgarâja sahaja-manôjaṃ ripurâya-kaṭaka-sûṟekâṟan aṇṇanankakâṟa
8. Trailôkyamalla vîra Nolaṃba-pallava-permmânaḍi Jayasiṃhadêvaru Banavâse pannir-chchhâsi-
9. ramum Sântaḷige-sâsiramumaṃ Maṇḍaḷi-sâsiramumaṃ padineṇṭu-bhatta-grâma-gaḷaṃ Beḷvala-mûnûṟu

10. [Pu]ligeṟe-mûnûṟumaṃ Kavure-sâsiramumaṃ dushṭa-nigraha-śishṭa-prati-
pâḷanaṃ geydu biḷâsa-
11. diṃ dhareyan âḻdarasu [ge] yuttam ire ॥ tat-pâda-padmôpajîvi sama-
dhigata pañcha-mahâ-śabda-mahâ-
12. [sà] ṃantâdhipati mahâ-prachaṇḍa-daṇḍa-nâyakaṃ virudha-vara-
dâyakaṃ gôtra-pavitraṃ jâgadêka-
13. mitraṃ nija-vaṃśâmbuja-divâkara satya-ratnâkara vivêka-Bṛihaspati
śaucha-mahâbrati paranârî-sahô-
14. [da] ra vidagdha-vidyâdhara sakaḷa-guṇanivâsan ubhayarâya-santôsha
śrîmat Traiḷôkyamalla vîra-Noḷaṃba pa-
15. [lla] va permmânaḍi Jayasingha-dêva-pêśaṇa-Hanumantam ripubaḷa-
kṛitântaṃ śrîman mahâ-pradhâna herilâḷa-ka-
16. nnaḍa-sandhivigrahi daṇḍanâyakaṃ Tambarasar ॥ kanda ॥ nuḍiyisuvu-
d arîdu Taṃbaṃ nuḍidaḍe Kailâsa-śai-
17. ḷa gaḍa Padmabhavaṃ kaḍeda ḻikhiti-yabdhiya kaḍe Mṛiḍana varaṃ
Râman-isu Karṇnana vachana ॥ paḷigeḍey âgada
18. . . . . baḷisalu . . . . . . negaḷda . . . . .
19. . . . . pâḷisuva ॥ dhuradoḷe naḍapidanam bisadoḷu
20. . . . . Taṃba ॥ Chôḷan aḷavaḷidu puramaṃ pâḷikki
bhayakke mottaṃ-modaligan ene tâniḷa
21. . . . . chakri Daṃba-daṇḍâdhipana ॥ Maḍake-doṟe-yall
Chôḷana paḍeyaṃ benko-
22. ṇḍu Tamba-daṇḍâdhîśaṃ naḍisi jaya-staṃbhaman êṃ paḍedano
Châḷûkya-chakravarttige jasamaṃ ॥ vṛitta ॥
23. paḍe-mâtêṁ gaḷa gange-goṇḍa-puradâ Chôḷaṃ jayaṃgoṇḍan-âḷ kaḍivôdaṃ
Jayagoṇḍa-choḷa-puradoḷ kîrtti-dhvaja-stam-
24. bhavaṃ guḍiyan kaṭṭisi sâ [sa] naṃ-nilisidaṃ śrî-vîrasinghâsanam
oḍeyam Kuntaḷa-chakravarti besasal Taṃbaṃ
25. jaya-staṃbhamaṃ ॥ vṛi ॥ Draviḷâḷîpatiyemba Chôḷikara râjyâpakrama-
śrîge kânchîvol irddoppuva Kanchi sanchaḷise ten-
26. kal ghaṭṭamam dâṇṭi sânuvinoḷ Râjigan okkalaṃ-baḍidu tandokkal Javaṃ
naṭṭa mêṭi vol âdattene naṭṭaṃ o-
27. ṭṭajikeyiṃ Taṃbaṃ jaya-staṃbhamaṃ ॥ pirid adrîndraṃ Nagêndrakk
avani pirid Umâbhrid-dharâ-chakradiṃ pirid ambhô-
28. râsi śaiḷâvani-jaḷanidhi-sandôhadim diktaṭaṃ tâṃ pirid ant â-parvvatakkam
dharegam abdhigaṃ digvibhâ [gakke] mattaṃ
29. pirid êkam khyâti mattaṃ piriyan anitaṟim Taṃba-daṇḍâdhinâthaṃ ।
intenisi negardda śrîmad daṇḍanâ-
30. yaka Tambarasar । Sântaḷige-sâsiranumaṃ Maṇḍaḷi-sâsiramumaṃ
Jiḍḍuḷige erppattumaṃ Nâgarakhaṇḍaverppa-

31. [ttuma] nivu modalâgi palavum bhatta-grâmagaḷumaṃ dushṭa-nigraha śishṭa-pratipâḷanaṃ geydu biḷâsa-vṛitti-
32. . . . . . mire । tat-pâda-padmôpajîvi samasta-râjyabhara-nirûpita-mahá-mâtya-padavî-virâjamâna-mâ-
33. nônnata prabhu [maṃ] trôchchhâha-śakti-traya-saṃpannanappa śrimad daṇḍanâyaka perggaḍe Lôkanâthayya ॥
34. vinayama [noppane] nuḍiv oppane mâḍuva mâḍi kṛitakavillade negaḷdî Manu-charitan enipa Lôkana
35. vinayaṃ budha-janada manaman irkkuḷi-goḷgu ॥ sarasijaman alarchchalu Ravi pariṇatan ent antî-śishṭara poreyal i-
36. dêṃ pariṇatano Lôkanâthaṃ Sarasvatî-charaṇa-nûpurâḷaṃkâraṃ ॥ int î guṇangaḷe tanag anvarthamâgire Śântaḷi-
37. ge-śâsirake perggaḍetanaṃ geyyuttamire ॥
Sântaḷigesâsiradoḷage śrîmad agrahâraṃ Banniyûral
38. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushṭhâna-parâyaṇa japa-samâdhi-sampannarappa mahâ-
39. janamuṃ alli pâraṃparyyâyadiṃ banda dâna-dharmmad okkaloḷ Jakkagôsiyuṃ perggaḍe Lôkanâthayyaṃgaḷu mukhya-
40. mâgi arasara samîpakke bandu Banniyûra keṟeyaṃ munnirdd arasugaḷ palavu-sûḷ kaṭṭisiyuṃ nilisal ârttarilla nili-
41. poḍe Dharmmarâjane ninna pesaral kaṭṭe balishṭamâgi nindappud â-grâmada prajegaḷellaṃ sukhamiṟe puṇyaṃ ninagakkum endu
42. vinnapaṃ-geydaḍe savistaraṃ kaṭṭuvudâva gahanaṃ adaṃ mârppem endu Jakkagôsiyaṃ karedu nînenage pu-
43. trana samânav enna mâḍuva dharmmake sakhâyanâgi paḍisalisuttumirendu taleyoḷ kayyaniṭṭu Banni-
44. yûral eraḍu grâheya sidhdhhâyada ponna Jakkagôsiya kayoḷe koṭṭu keṟeyaṃ kaṭṭisi Taṃbasamudram eṃba pesa-
45. ran iṭṭu śrîmach Châḷukya vikrama varshada 5 neya Raudri-saṃvatsarada Jêshṭad amâvâsye Âdityavâradandina sûryya-
46. grahaṇanimittadiṃ śrîman Noḷaṃba-dêvara besade Banniyûra Taṃbasamudrakke Dêviṃgeṟeya baḍagaṇa gôḍi-
47. yali gaḷeyaveraḍu 2 mattar gaddeyumaṃ â-yûra perjjunkamumaṃ biṭṭu prati-pâḷisidali dharmmaman âva-
48. n orvva sva-dharmmavennade rakhisida puṇyam âtange Gange Bâṇarâsi Kuru-kshêtrameṃba puṅya-tîrtthaṃgaḷoḷ sâsi-
49. ra-kavileya kôḍumaṃ koḷagumaṃ pancharatnadoḷ kaṭṭisi sâsirvvar vêdapâragarappa Brâṃmaṇargge koṭṭa phaḷa-
50. makku ॥ yî dharmmaman aḷi [da] pâtakange â-puṇya-tîrthaṃgaḷoḷ anitu kavileyuman anibar Brâṃmaṇarumaṃ

51. konda pancha- mahâ-pâtakan akku ‖ sva-dattam para-dattaṃ vâyô harêta
vasundharâ [m] shash [ṭ] ir vvarsha-śahasrâ-
52. ṇi mishṭâyâṃ jâyate krimi । Sôbhanayya-nâyakana magaṃ Nîlamayyana
barehaṃ mangaḷa mahâ śrí
53. Mâḷôjam sâsanamamaṃ ṃâḍi akkaramamaṃ khaṇḍarisidam mangaḷa mahâ śrî

Translation.

(LL. 1-3).

Be it well. While the victorious kingdom of Tribhuvanamalla-dêva, refuge of the whole universe, lord of good fortune and earth, *mahârâjâdhirâja*, *paramêśvara*, *paramabhaṭṭâraka*, ornament of the Satyâśraya family, jewel of the Châlukyas, was ever prospering, to last as long as the moon, sun and stars endure.

(LL. 4-11).

While the *Yuvarâja* (prince) Trailôkyamalla Vîra-Noḷamba Pallava Permânaḍi Jayasimha-dêvar, born of the Pallava family, praised by the whole universe and world-famous . . . . *Yuvarâja*, lord of kings, a Mahêśvara in valour, an ornament to prowess, lord of the goddess of victory, a talisman to the refugees, crest-jewel of the Châḷukyas, head jewel to heroes, a Rudra in battle, a pure *kshatriya*, a Karṇa to elephants, a Cupid in form, plunderer of the camps of the enemy kings, and a servant of his elder brother, was ruling over Banavase 12,000 and Sântaḷige 1,000, Maṇḍali 1,000, 18 *bhatta-grâmas*, Beḷvala 300, Puligere 300, Kavure 1,000, punishing the wicked and protecting the righteous, governing the earth in sport.

(LL. 11-16).

A dependant on his lotus feet, obtainer of the band of five great sounds, mahâ-sâmantâdhipati, the highly powerful daṇḍanâyaka, conferer of boons on the learned men, purifier of his race, sole friend of the world, a sun to the lotus his family, an ocean of truth, a Bṛihaspati in wisdom, a *mahâbrati* (Bhîshma ?) in purity of conduct, a brother to other's wives, a Vidyâdhara among the learned, abode of all good qualities, delighter of two kings, a Hanumanta in fighting for the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permmânaḍi Jayasingadêva, death to enemy troops, the illustrious chief minister, great minister for peace and war of Lâḷa and Kannaḍa, daṇḍanâyaka Tambarasar.

(LL. 16-17).

It is difficult to induce Tamba to give a promise. But if he gives his word it is (as unshakable as) the Kailâsa mountain, Brahma's writing, Śiva's boon Râma's arrow, and Karṇa's promise.

(LL. 20-21).

On account of the fear of Tamba-daṇḍâdhipa, Chôḷa lost heart, vacated his capital and as if he was the first to run (?) . . . .

(LL. 21-22).

Chasing the troops of the Chôla king at Maḍakedoṟe, Tamba-daṇḍâdhîśa set up a pillar of victory. What a fame did he bring to the Châḷukya emperor ?

(LL. 23-25).

What more need be said ? The Chôḷa king Jayangoṇḍa of Gangegoṇḍapura was overcome by fear (?) and Tamba, a throne of valour, set up under the orders of the emperor of Kuntala, in Jayangoṇḍachôḷapura a pillar of fame and also had a flag set up in that city and an inscription slab put up.

(LL. 25-27).

While Kañchi which shines like the waist-belt of the Goddess of the declining kingdom of the Chôḷikas who call themselves the lords of the Draviḍa people trembled, Tamba crossed the ghauts in the south and in its slopes set up with great valour a pillar of victory which was like a (. . mêṭi . . . .) pillar in the middle of a threshing floor set up by Yama for thrashing Râjiga.

(LL. 27-30).

The lord of mountains, Himâlaya is great. Greater than the lord of mountains is the Earth. Greater than the Himâlaya (father of Umâ) and the circular earth is the Ocean. The cardinal regions are greater than the Himâlaya mountain, Earth and Ocean. Greater than the Mountain, Earth, Ocean and cardinal regions is his fame. Greater than all these is Tamba-daṇḍâdhîśa.

(LL. 29-32).

While thus prosperous, the illustrious general Tambarasar was ruling in happiness Sântaḷige Thousand, Manḍali Thousand, Jiḍḍuḷige 70, Nâgarakhaṇḍa 70 and others including several *bhatta-grâmas* (villages granted for subsistence) ? conquering the wicked and protecting the righteous.

(LL. 32-33).

A dependant on his lotus feet, glorious on account of his position of the great minister (mahâmâtya), carrying on the burden of the whole kingdom and highly honoured and possessed of the three constituents of regal power, power to rule, power to give counsel, power to infuse energy in subordinates, the illustrious daṇḍanâyaka Perggaḍe Lôkanâthaiya.

(LL. 34-36).

The good character of Lôka who is a Manu in high conduct, who talks politely, who acts according to his word, and who is free in his acts from fraud, captivates the minds of the learned. Just as the sun is able to make the lotuses expand, so also is Lôkanâtha, an ornament to the anklet of Sarasvatî, competent to protect the righteous. Possessed of these natural attributes, he was discharging the duties of *Pergaḍe* over Sântaḷige Thousand.

(LL. 37-45).

In Sântaḷige Thousand, at the agrahâra village Banniyûr : be it well.

The mahâjanas possessed of self-restraint, discipline, study of scriptures, meditation on God, concentration, silent prayer, performance of religious rites, repetition of sacred formulæ, absorption of the mind in God and several persons of the village descended from a long line of ancestry noted for their charities and benevolence, the chief among them being Jakkagôsi and Perggaḍe Lôkanâthaiya went to the Arasu (Tambarasar) and represented to him, "The previous kings built several times the tank (bund) at Banniyûr but failed to make it stand. O righteous lord *(dharmarâja)*, if the tank is to stand, it must be built in your name and then it will remain firmly and when all the inhabitants become happy thereby you will gain merit." Thereupon Tambarasa said that it was no great task to build it elaborately and that he would undertake its construction. He next called Jakkagôsi to him and said "You are like a son to me. Be a friend to the charities made by me and carry them on." Thus saying, he placed his hand on his head and handing over to him the income from the quit-rent *(siddhâya)* of the village Banniyûr for two years (*grâhe-hamlets?*), he got the tank built and named it Tambasamudra.

(LL. 45-47).

In the fifth year of the Châlukya Vikrama era, the year Raudri, on Sunday the full moon day in Jyêshṭha, on the occasion of solar eclipse, Tamba granted, under the orders of the illustrious Noḷambadêvar, two *mattars (Gaḷes?)* of rice-land below the north weir of Dêvingere and the *Perjjunka* (customs duties on major articles) were granted for the upkeep of Tambasamudra (tank) of Banniyûr.

(LL. 47-52).

Whoever protects this charity without minding that it is not his gift will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vêdas at the sacred places Gange, Bâṇarâsi, and Kurukshêtra. The wicked man who destroys this charity will have incurred the sin of killing the same number of cows in the same places and will also be guilty of the five great sins. He who takes away land given by one-self or others is born as a worm in ordure for sixty a-thousand years.

(LL. 52-53).

The writing of Nîlamayya, son of Sôbhanayya. Good Fortune.

Mâḷôja made this śâsana and incised the letters. Good Fortune.

Note.

This inscription belongs to the reign of the Western Châlukya king Tribhuvanamalla Vikramâditya VI and is dated in the fifth year of the Châlukya Vikrama era Raudri Sam. Jyêsh. ba. 30 Sunday, with solar eclipse. This date corresponds to June 21st Saturday, A.D. 1080 on which day there was a solar eclipse and the tithi of *amâvâsya* ended at ·19 of the day or 11½ ghaṭikas after sunrise or about 11 o'clock in the morning. But the week-day is given as Sunday in the grant on which day there was no eclipse or amâvâsya. Apparently the grant was made on the morrow of the solar eclipse and as a gift at the time of new moonday and especially at the time of solar eclipse is considered to be highly meritorious, the day is spoken of as amâvâsyâ and sûrya-grahaṇa.

The record also states that the king's younger brother Jayasimha was the ruler of Banavâsi and Sântaḷige, Maṇḍali (a place near Shimoga Town), Beḷvala and Puligere Districts. A subordinate of his named Tamba is stated to be a great general who defeated Râjiga or Râjêndra-Chôḷa at Maḍakadore and set up a pillar in memory of his victory. He is said to have been governing Sântaḷige 1,000, Mandali 1,000, Jiḍḍuḷige 70 (a place in Shikarpur Taluk), Nâgarkhaṇḍa 70, etc. Maḍakadore may be provisionally identified with Muḍakadore in T.-Narsipur Taluk, Mysore District.

A subordinate of Tamba named Perggaḍe Lôkanâthaiya is also named as Mahâmâtya and *Perggaḍe* of Sântaḷige 1,000 District.

The main object of the inscription is to record the breach of the tank at the village Bannûr and its repairs by Jakkagôsi under the instructions of the governor Tamba at the request of the mahâjanas of the village and of Perrggaḍe Lôkanâthaiya. He was provided with the funds accruing from the fixed sources of revenue of the village Banniyûr for two years (?) for repairing the breach. The tank was named Tambasamudra after the governor. Further, the income from two *mattars* of land and from the customs dues on merchandise coming into or exported from the village was also granted for the annual expenses of maintaining the tank, sanction for this grant being obtained from the Prince Jayasimha. The usual imprecations occur at the end of the grant. The name of the composer of the grant is given as Nîlamayya and that of the engraver as Mâḷôja. Some of the Kannaḍa poems in the inscription are very fine and mark the author as a poet of considerable merit. For Tamba, see p. 140 of M. A. R. for 1929.

77

At the village Sâlûr in the same hobli of Shikârpur, on a stone set up at the back of Patel Bhadrappagauḍa's house.

Size 3′ × 1′--6″.

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸಾಲೂರು ಗ್ರಾಮದ ಪಟೇಲ ಭದ್ರಪ್ಪಗೌಡರ ಹಿತ್ತಲಲ್ಲಿ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಸೂರ್ಯ ಪ್ರಮಾಣ 3′ × 1′—6″ ಚಂದ್ರ

1. ದೇಸಯಿಬೆಟ್ಟ
2. ದುರಕರಿಸಿ
3. ವಪನಯಿಕ
4. ರ ಉಬಳಿ

Note.

This records the grant of a plot of land as *umbaḷi* (rent-free land granted for the maintenance of a chief or ordinary individual for some service to the State) to Dêśâyi Kari Śivapanâyaka of the village Beṭṭadûr. No date is given. The characters are of the 18th century.

78

On a stone set up below the Sampige tree at the same place in Sâlûr.

Size 1′—6″ × 1′—6″

Kannaḍa language and characters.

ಸಾಲೂರಿನ ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಸಂಪಿಗೆಮರದ ಬುಡದಲ್ಲಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು

ಸೂರ್ಯ ವಾಮನ ಚಂದ್ರ

ಪ್ರಮಾಣ 1′—6″ × 1′—6″

1. ಲಭರಂಗಪ
2. ಚು ಸಹಬರು
3. ಒಲೆರ ಯನಗ
4. ಲಗೆ ಕೊಟಉ
5. ಬಳಿ

Transliteration.

1. Libharanga-pa-
2. chu-sahebaru
3. Olera Yanaga-
4. lage koṭa u-
5. baḷi

Note.

This records the gift of an *umbaḷi* to Yanagala of Holeya caste by Libharangapachusâhêb. The latter may be a corruption of the name of some European officer. (Levering ?).

79

At the same village Sâlûr on a stone set up in the rice field of Bhadrappagauḍa to the south.

Size 3′—0″ × 2′—10″

Kannaḍa language and characters.

ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′—0″×2′—10″.

ಮನುಷ್ಯನು ಯೋಗಾಸನದಲ್ಲಿ ಕುಳಿತಿದಾನೆ.

(ಎಡ ಭಾಗದಲ್ಲಿ ಅಕ್ಷರಗಳು ತುಂಬಾ ಸವೆದಿವೆ, ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ, ಪಙ್ಕ್ತಿಗಳು ಸರಿಯಾಗಿವೆ.)

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ರೈಳೋಕ್ಯ
2. [ನಾಥಸ್ಯ ಶಾಸನಂಜಿನ] ಶಾಸನಂ ॥ ಸ್ವಸ್ತಿಸಮಸ್ತಭುವನಾ
3. [ಶ್ರಯಮ] ಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಪರ
4. [ಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ] ಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣಂ
5. ಶ್ರೀಮ [ದ್ಭೂಲೋಕಮಲ್ಲ] ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃ
6. [ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ] ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಸಲುತ್ತಮಿರೆ ॥ ಸಮಧಿಗತಪಞ್ಚಮ
7. [ಹಾಶಬ್ದಮಹಾಮ]ಣ್ಡಳೇಶ್ವರಂ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರತ್ರಿಕ್ಷಯಕ್ಷ್ಮಾ
8. [ಸಮ್ಭವ ಚತುರಾಶೀತಿನಗ] ರಾಧಿಷ್ಠಿತಲಲಾಟಲೋ [ಚನ] ಚತುರ್ಭ್ಭುಜಂ
9. ಶ್ರೀಜಯನ್ತೀಮಧುಕೇಶ್ವರ ದೇವಲಬ್ಧವರಪ್ರಸಾದಂ ನಾಮಾದಿ
10. ಸಮಸ ಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಮಯೂ
11. ರವರ್ಮ್ಮದೇವ [ರ್] ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ
12. ಮಗರಕಾರಗರಸರ್ಸಾನ್ತಳಿಗೆ ಸಾಯಿರಮುಮಂದುಷ್ಟನಿ
13. ಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಿರೆ ॥ ಶ್ರೀಮೂಲಸಂಘಕೊ
14. [ಣ್ಡ] ಕುನ್ದಾನ್ವಯ ಕಾಣೂರ್ಗ್ಗಣದಮೇಷ [ಪಾ] ಷಾಣಗಚ್ಛದ ಶ್ರೀಪ್ರಭಾಚಂ
15. ದ್ರ ಸಿದ್ಧಾನ್ತದೇವರ ಶಿಷ್ಯ ಕುಲಚಂದ್ರಪ [ಣ್ಡಿತ] ದೇವರ ಗುಡ್ಡಂಭ
16. ದ್ರರಾಯಿಸೆಟ್ಟಿ ಶ್ರೀವ ದನಾದಿ ಯಗ್ರಹಾರ ಸಾಲಯೂರ ಸಾಸಿರ್ಬ
17. ರ ಬ್ರಹ್ಮಜಿನಾಲಯದ ಬಸದಿಯ ನಿವೇದ್ಯಕ್ಕೆ ಭೂಲೋಕವರ್ಷದ
18. ೫ ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಪುಷ್ಯಸುದ್ಧ ೩ ಸೋಮವಾರದ ವುತ್ತ

Transliteration.

1. srîmat-parama-gambhîra-syadvada-mogha-lanchhanam jîyat trailokya-
2. [nâthasya śâsanaṃ jina-] sasanaṃ ॥ svasti samasta-bhuvanâ
3. . . . . [. ma] hâ râjadhirajaṃ paramêśvara para-
4. . . . [. Satyâ] sraya-kuḷa-tilaka Châḷukyâbharanam

5. srima [d Bhûlôkamalla-] dêvara vijaya-râjyam uttarôttarâbhivri-
6. [ddhi pravardhamâna] m âchandrârkka-târaṃ saluttamire ॥ samadhiga-ta-pañcha-ma-
7. [háśabda mahâ-ma] ṇḍaḷeśvaraṃ Banavâsi-puravarâdhîśvara Trikhshaya-kshınâ-
8. [saṃbhava chaturâśîti-naga-] râdhishṭhita-La [lâṭalôchana]-chaturbhu-jaṃ
9. śrî jayantî-Madhukêśvara-dêva-labdha-vara-prasâdaṃ nâmâdi-
10. samasta-prasasti-sahitaṃ śrîman mahâmaṇḍaḷêśvaraṃ Mayû-
11. ravarmadêva [r] tat-pâda-padmôpa-jîvi śrîman mahâ-maṇḍaḷeśvaraṃ
12. Magara Kâragarasar Sântaḷige-sâyira-mumaṃ dushṭa-ni-
13. graha-viśishṭa-pratipâḷanadin âḷuttire॥ śṛî-Mûla-sangha Ko-
14. [ṇḍa] kundânvaya Kâṇûrggaṇada Mêsha [pâ] shâṇa-gachchhada śrî Prabhâ-chaṃ-
15. dra-siddhânta-dêvara śishya Kula-Chandra-pa-[ṇdita] dêvara guḍḍaṃ [Bha]
16. drarâyi-seṭṭi śrîmad anâdiy-agrahâra Sâliyûra sâsirba-
17. ra Bramha-jinâlayada basadiya nivêdyakke Bhûlôka-varshada
18. 5 neya Sâdhâraṇa-saṃvatsarada Pushya suddha 3 Sômavârada Vûtta

. . . . . .

Translation.

Victory to Jina-śâsana, the religion of the Lord of the three worlds characterised by the illustrious, profound, excellent and invaluable Syâdvâda doctrine.

Be it well. While the victorious kingdom of the illustrious [Bhûlôka-malla-dêvar], the refuge of the whole universe, mahârâjâdhirâja, paramêśvara, parama-bhaṭṭâraka, ornament of Satyâśraya family, jewel of the Châlukyas was increasingly prosperous to last as long as the moon, sun and stars, endure.

A dependant on the lotus feet of the illustrious mahâmaṇḍalêśvara Mayûra-varmadêvar, obtainer of the band of five musical instruments, lord of the excellent city of Banavâsi, born of Siva (lit. Three-eyed) and Earth, presiding over eighty-four cities, possessed of a frontal eye and four arms, obtainer of great boons from Madhukêśvara, possessed of these and other titles.

While the illustrious Magara Kâragarasar was ruling Sântaḷige Thousand, punishing the wicked and protecting the righteous.

Bhadrarâyiseṭṭi, disciple of Kulachandrapaṇḍitadêva, who was a disciple of Prabhâchandra-siddhântadêva of the illustrious Mûlasangha and Koṇḍakundânvaya, Kâṇur-gaṇa and Mêshapâshâṇagachchha (made a grant) for the food-offerings of Brahmajinâlaya-basadi of the immemorial agrahâra of the Thousand of Sâliyûr on the uttarâyaṇa day being Monday the 3rd lunar day of the bright half of Pushya in the year Sâdhâraṇa 5th year of Bhûlôka.

Note.

This records a grant to a Jaina temple named Brahma-jinâlaya-basadi in Sâliyûr (same as the present village Sâlûr) by a merchant named Bhadrarâyiseṭṭi during the rule of Magara Kâragarasar (the name is not very clear in the inscription) over the district Sântaḷige 1,000, as a subordinate of the Kadamba king Mayûravarma who, in turn, is referred to as a subordinate of the Western Châlukya King Bhûlôkamalla (Sômêśvara Bhûlôkamalla III Circa: 1126-1139 A. D.). The usual titles are applied both to the Châlukya and Kadamba kings. The titles tryakshakshmâ-sambhava and chaturâśîti-nagarâdhishṭhita-Lalâṭa-lôchana-Chaturbhuja are applied to Mayûravarma III (1130-1132) *alias* Hemma (the Kadamba king who at this time was ruling over Banavase*), son of Tailapa, who ruled from 1117-1130. The phrase *chaturaśîti-nagarâdhishṭhita-Lalâṭalôchana-Chaturbhuja* has been some times split into two, *chaturaśîti-nagarâdhishṭhita* meaning presiding over eighty-four cities and *Lalâṭa-lôchanachaturbhuja* meaning Frontal-eyed (Śiva) and four-armed (Vishṇu) in the Nîralgi inscription edited by Dr. Barnett in E. I. XVI, P. 68 and the names of the gods are connected with the succeeding epithet *jagad-viditâshṭâ-daśâśvamêdha-dîkshita* and translated as consecrated in eighteen world-famous sacrifices to Śiva and Vishṇu. But it is said in other inscriptions that Kadamba, the ancestor of the Kadambas, was born from a drop of the perspiration of the God Śiva on earth under a *Kadamba tree* and that he had four arms and an eye on the forehead (sarala-bhuja-chatushkô bhâla-nêtraḥ Purâriḥ, para iva: E. C. VII, Shikarpur 117). Hence these phrases four-armed and frontal-eyed are merely epithets applied to the progenitor of the Kadambas and thence to his descendants and have no connection with the gods Śiva and Vishṇu.

The donor in this grant was a Jaina and his preceptor is named Kulachandra, disciple of Prabhâchandra of Kâṇûrgana and Mêshapâshâṇagachchha. These classes of Jainas are also met with in E. C. VII, Shikarpur 221 of Ś 996 which also mentions a Kulachandra disciple of Râmanandi, and Honnali 5.

As regards the date, the Śaka year is not given. The 5th year of Bhûlôkamalla was the year Sâdhâraṇa, corresponding to A. D. 1130. Pushya śu 3 of this year is a Friday (December 5) and not Monday, nor is it a day of Uttarâyaṇa-sankrânti and the day coincided with 25th December 1130 Thursday. If we take the next year as is sometimes done, *viz.*, Virôdhikrit, A. D. 1131, the tithi falls on a Thursday (December 24, 1131) which is also an uttarayâṇa-sankrânti day, but even here the week-day is incorrect. It is probably the date intended and the name of the week-day inserted might be due to some mistake.

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* *Vide* Moræs : Kadamba Kula, P. 131.

The village Sâliyûr is spoken of as an *agrahâra* and its mahâjanas are described as the *thousand* in this and other inscriptions. Apparently the village contained, on the above date, a thousand Brahman families. To-day, however, there are only three or four Brahman houses in the village, which belong to recent settlers.

80

At the same place in Sâlûr, on a second stone.

Size 3′—0″ × 1′—6″

Kannaḍa language and characters.

ಸಾಲೂರಿನಲ್ಲಿ ಅದೇ ಭದ್ರಪ್ಪಗೌಡರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಸೂರ್ಯ. ಆಕಳು, ಕರು, ಲಿಂಗ. ಚಂದ್ರ.

ಪ್ರಮಾಣ. 3′—0″ × 1′—6″

1. ···· ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ [ತ್ರೈ ತ್ರಿ]
2. ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಸಂಧ [ವೇ]
3. ···· ಓಂಗಣಪತ್ಯಾಯನಮಃ ಸರಸ್ವತ್ಯಾಯನ [ಮಃ]
4. ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂ ಶ್ರೀ
5. ಮತು ಭೂಲೋಕವರ್ಷದೆ ೧೨ಡನೆಯ ಪಿಂ
6. ಗಳ ಸಂವತ್ಸರದ ಜೇಷ್ಠಸುಧ ೧೦ ಬುಧವಾರ [ದಂದು]
7. •••• ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
8. ನಧಾರುಣವೋನಾನುಷ್ಠಾನಜಪಸ [ಮಾಧಿ]
9. ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾ
10. ಗ್ರಹಾರಸಾಲಿಯೂರ ಶ್ರೀಮ [ದಶೇ]
11. [ಷ] ಮಹಾಜನಂಗಳು
12. . . . . ಶ್ರೀಮ . . .
13. ಗೋತ್ರದ ಚಿಕ್ಕಕೇಸಿಮಯ್ಯಗಳ [ಬ್ರಾಹ್ಮ]
14. ಣಿಜನ್ನಬ್ಬೆಯುಮಗೆ ಸಂಕರಭಟ್ಟ
15. ನಬ್ರಾಹ್ಮಣಿ ಬಿಜಬ್ಬೆಯು ಚಂದೇಸ್ವರದೇವರ ?
16. ಮೊಖಸಾರೆಯು ಧಂದಿಸಿದಕೆ [ಅವಳಮು]
17. ಗಚಿಕ್ಕ ಕೇಸವಯ್ಯನ ಕೈಯ್ಯಲು ೮ ಗದ್ಯಾಣ
18. ಪಾದಪೂಜೆಯು ಕೊಣ್ಡುಚನ್ದೇಶ್ವರ [ದೇವರ]
19. ನಿವೇದ್ಯಕೆ ಕಗ್ಗಱಿಯ ಬಯುಲಲು ಗುಣಾಗ
20. ನ ಮತ್ತ? ೧ ಲೊನ್ದಬಿಟ್ಟರು ಆ [ಧರ್ಮ್ಮಮನಾ]
21. ವನೊರ್ವ್ವ ಪ್ರತಿಪಾಳ್ಸಿದಂಗೆ ವಾರಣಾಸಿಯಲು
22. ಸಾಸಿರಕವಿಲೆಯ ಸಾಸಿರವೇದ ಪಾರಗರಪ್ಪ
23. ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟ ಫಲ ಈ ಧರ್ಮ್ಮಮನಳಿದ
24. ನಾತೀರ್ತ್ಥದಲಸಿತುಕವಿಲೆ ಬ್ರಾಹ್ಮಣರ ಕೊನ್ದಪಾತಕ

Transliteration.

1. namas tunga-siraś-chumbi-chandra-châmara châravê [trai]
2. lôkya-nagarârambha-mûla-stambhâya Śambha [vê]
3. ôm Gaṇapatyâya namaḥ Sarasvatyâya na [maḥ]
4. svasti samasta-prasasti-sahitaṃ śrî-
5. matu Bhûlôka-varshade 12 ḍa neya Pin-
6. gaḷa-saṃvatsarada Jêshṭha-sudha 10 Budhavâra [dandu]
7. yama-niyama-svâdhyâya-dhyâ-
8. na-dhâruṇa-mônânushṭhâna-japa-sa [mâdhi]
9. śîla-guṇa-saṃpannarappa śrîman mahâ-
10. grahâra Sâliyûra śrîma [daśê-]
11. [sha] mahâ-janangalu
12. . . . . śrîma . . . .
13. gôtrada Chikka Kêsimayyagaḷa [brâmha]
14. ṇi Jannabbeya maga Sankarabhaṭṭa-
15. na brâmhaṇi Bijabbeyu Chandêśvara-dêvara
16. mokhasâleya bhandisidake [avaḷa ma]
17. ga Chikka Kêsavayyana kaiyalu 8 gadyâṇa
18. pâda-pujeya koṇḍu Chandêsvara-[dêvara]
19. nivêdyake Kaggeṟeya bayalalu Guṇiga-
20. na matta 1 londa biṭṭaru â [dharmmaman â-]
21. vanorva pratipâḷisi-dange Vâraṇâsiyalu
22. sâsira-kavileya sâsira Vêda-pâragarappa
23. Brâmhaṇargge koṭṭa phala î-dharmmaman aḷida-
24. n â-tîrttadal anitu kavile Brâmhaṇara konda pâtaka.

Translation.

(Invocation to Śambhu). Salutation to Gaṇapati. Salutation to Sarasvatî.

Be it well. In the 12th year of the illustrious Bhûlôka [malla], possessed of all the good attributes, on Wednesday the 10th lunar day of the bright half of Jyêshṭha in the year Piṅgaḷa.

All the *mahâjanas* of the agrahâra of Sâliyûr, possessed of all the qualities of self-control, restraint, study of the scriptures, meditation, concentration, silence, observance of religious duties, repetitions of the sacred formulæ, absorption of thought, austerity of character, etc., received 8 gadyâṇas as the price (of land) from Chikka Kêsimayya, son of Bijabbe, wife of Sankara-bhaṭṭa, who was the son of Jaṇnabbe, wife of the Brahman Chikka Kêsimayya and (in return for the price received) they (the *mahâjanas*) gave away one Guṇiga's mattar of land in the wet fields below

Kaggere for the service of food-offerings to the God Chandêśvara, a *mukhaśâle* (front verandah) for whom was built by the said Bijabbe.

Whosoever protects this act of charity gets the reward of giving away a thousand cows in Benares to a thousand Brahmans. He who destroys this charity will incur the sin of slaying so many cows and Brahmans in that sacred place.

Note.

This inscription also belongs to the reign of the Châlukya king Bhûlôkamalla III. It is dated in his 12th year Piṅgaḷa, on Wednesday Jyêshṭha śu 10. The year Piṅgaḷa is evidently A. D. 1137 and Jyêshṭha śu 10 would correspond to May 31, A. D. 1137, a Monday and not Wednesday, as stated in the grant. A grant of some land is stated to have been made for a Śiva temple at Sâliyûr for which a woman named Bijabbe built a front verandah. The usual imprecation ends the grant.

81

On a stone set up in the bed of the tank at the same village Sâlûr.

Size 5′—6″ × 1′—0″

Kannaḍa language and characters.

ಸಾಲೂರು ಕೆರೆಯ ಅಂಗಳದ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪೂಜಾರಿ — ಲಂಗ — ಬಸವ.

ಪ್ರಮಾಣ 5′—6″×1′—0″

1. ತ . . . .
2. ದೇವರ ರಾಜ್ಯ . .
3. ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧ
4. ಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾ
5. ರಂ ಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಸ್ವಸ್ತಿಯಮ
6. ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನ ಧಾರುಣವೋನಾ
7. ನುಷ್ಠಾನಾಜಪಸಮಾಧಿ ಸೀಲ ಗುಣಸ [ಂಪ]
8. ನ್ನರು ಚತುರ್ವೇದ ವೇದಾಂಗ ಸಮಸ್ತ [ಶಾ] ಸ್ತ್ರ ಪಾ
9. ರಾವಾರ ಪಾಗರರು ಯಜನ ಯಜನಾ
10. ಧ್ಯಾಪನ ಯೋಗ ಪಾರಾಯಣರುಂ
11. ಶ್ರೀ ಮ (?)ಸಾವೋತ್ತಮ ರೇಕಯ್ಯ ಪಂಣ್ಡಿ
12. [ತ] ರುಸರಣಾಗತ ವಜ್ರಪಂ [ಜ] ರರಪ್ಪ ಶ್ರೀಮ [ದ]
13. ನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಿಯೂರ [ಶೇ]
14. ಷಠಸಿರ್ವ್ವರು ಮಹಾಜನಂಗಳು [ಸ್ವ]
15. ಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮ [ಕಾ]
16. ಲದ ೪೪ನೆಯ ಸುಧ [ಕೃತುಸಂ]
17. ವತ್ಸ[ರ]ದ ಕಾರ್ತ್ತಿಕಸು . . . . .
18. ರದನ್ದುಸಾಲಿಯೂರ . . .

19. [ಪೆ] ರ್ವ್ವಾರುವ ಶ್ರೀ . . .
20. ದೇವಱರಿಂಗೆ ಕಗೆಱೆಯು ಬಾಯು
21. ಲೊಳಗೆ ನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಗ
22. ದೆ ಮತ್ತ ಲೊ ೧ ಸ್ವಸ್ತಿ ಶ್ರೀ ನಗ [ರೇ]
23. ಸ್ವರ ದೇವರಿಂಗೆ ಬಿಟ್ಟ ಧರ್ಮ್ಮಮಱು
24. ದ್ದ (?) ರಮುನುರ್ವ್ವರು ಪ್ರತಿ
25. ಪಾಳಿಸ್ವರು   ಲೋಕಾಧಾರಣವ
26. ಣ್ಡಿತರಸಿಶ್ಯನಾಗರ್ಸ ···· ಈ ಧರ್ಮ್ಮದ
27. ಕೆಯ್ಯಸಾಸಿರ್ವ್ವರು ಪ್ರತಿ
28. ಪಾಳಿಸುವರು ಈ ಧರ್ಮ್ಮಮನಾವನೊ
29. ರ್ವ್ವ ಪ್ರತಿಪಾಳಿಸದವರ್ಗ್ಗೆ ಪ್ರಯಾಗೆವಾ [ಣ]
30. ರಸಿಯೂ ಅರ್ಗ್ವ್ಯ ತೀರ್ಥ್ಥಗಯಾಗಳ
31. ಲ ಸಾ ಇರ ಕವಿಲೆಯುಸಸಿರವರ
32. ರ್ವ್ವೇದ ಪಾರಾಗರಪ್ಪ ಸಸಿರ ಬ್ರಾ [ಹ್ಮಣ]
33. ರ್ಗ್ಗೆ ಕೋಡುಂ ಕೊಳಗುಮಂಸುವ [ರ್ಣ್ಣರತ್ನ]
34. ೦ ಗಳಿಂಕಟ್ಟಸಿ ಆದಿತ್ಯವಾ [ರದಮಾವಾಸ್ಯೆ]
35. ವ್ಯತೀಪಾತ ಸುರ್ಯ್ಯ [ಗ್ರಹಣದಲ]
36. ಬಿಟ್ಟಪಲಮು . . . .
37. ನಾವನೊರ್ವ್ವನಳಿಪಿದ [ಪಾತ]
38. ಕವನಿತು ಕವಿಲೆಯ [ನನಿತುಪಾ]
39. ರ್ವ್ವರುವಂನನಿತು [ಕ್ಷೇತ್ರಗಳಲ ಕೊಂ]
40. ದಪಾಪಕೆ [ಹೋಹನು]

Transliteration.

1. ta . . . . . .
2. dêvara râjya . . .
3. ttarôttarâbhivrid-dhi-pravarddha-
4. mânam âchandrârkka- tâ-
5. raṃbaraṃ saluttamire śrî svasti yama
6. niyama svâdhyâya dhyâna dhâruṇa mônâ-
7. nushṭhânâ japa samâdhi sîla guṇa-sa [m pa]
8. nnaru chatur-vêda-vêdânga-samasta-[śâ] stra-pâ-
9. râvâra-pâgararu yajana yajanâ-
10. dhyâpana yôga-parâyaṇaruṃ
11. śrîma sâmôttamar? êkayka-paṇḍi-
12. [ta] ru saraṇâgata-vajra-pan [ja]-rarappa śrîma [d] a-
13. nâdi-yagrahâraṃ Sâliyûr a [śê]-
14. sha-sasirvvaru mahâjanaṃgaḷu [sva-]
15. sti śrîmach Châḷukya Vikrama-[kâ]-
16. lada 44 neya Subbakṛitu saṃ]-

17. vatsarada Kârttika su . . . .
18. radandu Sâliyûra
19. [pe] rvvâruva śrî . . . . .
20. dêvâringe Kageṛeya bâya-
21. loḷage nivêdyake biṭṭa ga-
22. de mattalo 1 svasti śrî Naga [rê]-
23. svara-dêvariṃge biṭṭa dharmmama U-
24. ddura-munurvvaru prati-
25. paḷisvaru Lôkâbhâraṇa-pa-
26. ṇḍitara siśya Nâgarsa î-dharmmada
27. keyya sâsirvvaru prati-
28. pâḷisuvaru î dharmmaman âvano-
29. rvva pratipâḷisadavarge Prayâge Vâ [ṇa]-
30. rasiyâ Arghghya-tîrttha Gayâ-gaḷa-
31. li sâyira-kavileya sasiravara-
32. r Vvêda-pârâgarappa sasira-Brâ [hmaṇa]-
33. rgge kôḍuṃ koḷagumaṃ suva-[rṇna-ratna-]
34. gaḷiṃ kaṭṭisi Âditya-vâ [rad Amâvâsye]
35. Vyatîpâta sûryya-[grahaṇadali]
36. biṭṭa palamu . . . . .
37. nâvanorvvan aḷipida [pâta-]
38. kan anitu kavileya [nanitu pâ-]
39. rvvaruvaṃ nanitu [kshêtragaḷali kon-]
40. da pâpake [hôhanu]

Note.

This inscription is full of lacunæ. Some lines on the top are effaced and a portion of the right side of the inscription slab is broken off and several letters are lost.

The record seems to belong to a Western Chalukya king whose name however is lost on the inscription slab. It is dated in the 44th year of the Châḷukya Vikrama era, in the bright fortnight of Kârtika in the year Śubhakṛit. The Châlukya Vikrama era commenced in A. D. 1076 and the 44th year of this era corresponds to A. D. 1119. But A. D. 1119 is Vikârin according to the southern system of luni-solar years current in this country. The nearest year Śubhakṛit is A. D. 1122, three years later and Kârtika śukla . . . corresponds to the first half of October in 1122 A. D. Hence 44 may be considered as a mistake of the engraver for 47 and the correct date of the grant taken as 1122 A. D. Vikramâditya VI was ruling at this time.

But if we take the Northern cycle of Jovian years, A. D. 1119 or Ś 1041 corresponds to Śubhakṛit as stated in the grant. It is not yet certain, however, that this system was prevalent in this country at the time.

The inscription seems to register the gift of one *mattar* of rice-land below Kaggeṛe tank for the service of food offerings to the god Nagarêśvara of the village Sâliyûr (Sâlûr) by the *mahâjanas* of the village. Nâgarasa, disciple of Lôkâbharaṇa-paṇḍita, was the manager of the temple. The three hundred (Brahmans) of the village *Uddûr* (?) were appointed as the guardians of the above charity. The usual imprecatory sentences occur at the end of the grant.

82

At the village Chikkâpura, a hamlet of Sâlûr, on a vîragal to the west near the weir of the tank.

Kannaḍa language and characters.

Size 3′ × 2′

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರದ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊರಳೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

Part I

1\.
2\.
3. . . . . ಸತ್ಯರತ್ನಾಕರರು ಶರಣಾಗತರಾವ [ಜ್ರ]
4. ಪಂಜರರುಂ ಶ್ರೀ . . . . ದೇವರದಿವಿಯಃ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧ.
5. ಮಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲಿಯೂರ ಮಾಕನಹಳ್ಳಿಯಕಾ
6. . . ಗೌಡಕಾಳಿಮಗಾಡ . . . . ಮಾಚಗೌಂಡನು ಸಕವರ್ಷ ೧೧೩೧ನೆ [ಪ್ರ]
7. ಮೋದಸಂವತ್ಸರದ ವೈಶಾಖಸು ೧೫ . . ದಿನದೊಳೆ ಬಂದಲ ಆತನವೀರಧುರದಿ
8. . . . . ಕಿದಿರಾಗಿ ಪಲರಕೊಂದು

Part II

1. [ತುರು] ಹರಿವಲಿ ಮಾಕನಹಳಿಹಡದ ಸುರಲೋಕಪ್ರಾಪ್ತನಾ [ದ]
2. ಲ ಹದುನಿಲಕಳಿಯುಕಡಹರಿಯುಗಳೆಕಂ ೩೦೦ ಯುಕಿದರ್||
3. ತಪಿದಡೆ ಕ [ಪಿ]ರೆ ಬ್ರಾಹ್ಮಣರ ಕೊಂದವರು॥

Part I *Transliteration.*

1. . . . .
2. . . . .
3. . . . . satyaratnâkararu śaranâgatarâ va [jra] -
4. panjararuṃ śrî . . . . dêvara diviya-śrî-pâda-padmâ-râdha [karu] -
5. mappa śrîmad anâdiy agrahâraṃ Sâliyûra Mâkanahaḷḷiya . .

6. gauḍa Kâḷimagauḍa . . . . Mâchagauṇḍanu Sakavarsha 1131
ne [Pra]-
7. môda-saṃvatsarada Vaiśâkha su 15 . . dinadoḷe bandali âtana vîradhuradi
8. . . . kidirâgi palara kondu

Part II
1. [turu] harivali Mâkanahaḷi Haḍada suralôka-prâptanâ [da]-
2. li Hadunilikaḷiya kaḍa hariya gaḷe kaṃ 300 yikidar
3. tapidaḍe ka [vile] Brâmhaṇara kondavaru

Note.

This inscription slab lies on the stone pavement on which the waste water of a small tank flows periodically. Hence several letters are worn out completely and cannot be made out.

The record is dated Ś 1131 Pramôda sam. Vaiś. śu. 15 corresponding to 10th April 1210 (if we take Ś 1132 Pramôda) and records the grant of some land, 300 poles in extent, in memory of a warrior named Haḍada of the village Mâkanahaḷḷi, a hamlet of Sâliyûr (Sâlûr) who died while defending its cattle and men against Mâchagauṇḍa when the latter marched on the village and gave battle to its *gauḍas* named Kâḷimagauḍa, etc. The *gauḍas* are praised as the oceans of truth, adamantine cages for the refugees, etc. The usual imprecation is found at the close of the grant. No king is named in the grant.

83

At the same village Chikkâpura on a stone in the field of Guttiga to the east.

Size 5′—0″ × 1′—6″.

Kannaḍa language and characters.

ಸಾಲೂರು ಮಜರೆ ಚಿಕ್ಕಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಗುತ್ತಿಗನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ, ಚಂದ್ರ, ಪೂಜಾರಿ—ಲಿಂಗ—ಬಸವ.

ಪ್ರಮಾಣ 5′—6″ × 1′—6″.

1. .... ಸ್ವಸ್ತಿಯಮನಿಯಮಶ್ವಾಧ್ಯಾಯಾ
2. ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಟಾಣಜ
3. ಪಸಮಾಧಿಸುಷೀಳಸಪನ್ನ
4. ರಪ್ಪ ಅನಾದಿಯಗ್ರಹಾರಂ
5. ಸಾಲವೂರಸಾಸಿರ್ವ್ವರು ಮಾ
6. ಡಿದದತ್ತಿಯೆನ್ತೆಂದಡೆ ಸ್ವಸ್ತಿ ಶ್ರೀ
7. ಮತು ಚಾಳುಕ್ಯವಿಕ್ರಮ
8. ವರಿಷದ ೪೭ನೆಯ ಸುಧಕ್ರಿ
9. ತ್ಸಂವತ್ಸರದಲು ಮಾಘ ಬಹು
10. ಳ ೧೧ ಆದಿವಾರ ಉತ್ತರಾಯಣ
11. ಸಂಕ್ರಮಣದನ್ದು ಹೆರ್ವ್ವಾರು
12. ಪಣಿಯ ಹರಿಮಯ್ಯ ತೇಕವಳ್ಳಿ
13. ಯಲು ಚತ್ರಕ್ಕೆ ಬಿಟ್ಟ ಗುಣಿಗವತ್ತ
14. ರ್ ೨ ಈ ಧರ್ಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವಗೆ
15. ವಾರಣಾಸಿಯಲುಂ ಸಾಸಿರ್ವ್ವರ್ವೇದಪಾರ
16. ಗರಪ್ಪ ಬ್ರಾಹ್ಮ [ಣರ್ಗ್ಗ] ಸಾಯಿರಕ
17. ವಿಲೆಯುಮಕೊಟ್ಟ ಪಲಮಕ್ಕು ....

Transliteration.

1. svasti yama niyama śvâdhyâyâ-
2. dhyâna-dhâraṇa-mônânushṭâṇa-ja-
3. pa-samâdhi-sushîḷa-sapanna-
4. rappa ânâdiyagrahâraṃ
5. Sâlivûra sâsirvvaru mâ-
6. ḍida datti yentendaḍe svasti śrî-
7. matu Châḷukya vikrama
8. varishada 47 neya Subhakrit-
9. saṃvatsaradalu Mâgha bahu-
10. ḷa 11 Âdivâra uttarâyaṇa-
11. sankramaṇa-dandu Hervâru-
12. va Êṇiya Harimayya Têkavaḷḷi-
13. yalu chatrakke biṭṭa Guṇiga-vatta-
14. r 2 yî dharmmama pratipâḷisidavage
15. Vâraṇâsi-yalu sâsirvvar vêda-pâra-
16. garappa Brâmha [ṇargge]. sâyira-ka
17. vileyuma koṭṭa palam akku

Note.

This inscription is similar in contents to the previous record No. 82.

It registers the gift of some land by Êṇiya Harimayya, *hervâruva* (chief of the Brahmans) on behalf of the thousand (Brahmans) of the agrahâra village, Sâlivur (Sâlûr). The land granted was two *mattars* of Guṇiga in extent and was given away for a choultry at the village Têkavaḷḷi. The usual sentence about the merit of maintaining a previous grant is found at the close of this record also.

The date of the grant is given as Sunday, Uttarâyaṇa Sankramaṇa day, being the 11th lunar day of the dark half of Mâgha in Śubhakṛit, 47th year of the Châlukya Vikrama era. Now the 47th year of this era is a Śubhakṛit corresponding to 1122 A. D. The Uttarâyaṇa Sankrânti day in the year falls on December 24th, a Sunday as stated in the grant, but the tithi is Pushya ba. 9 or 10 and not Mâgha ba 11, as stated in the grant. In that year, Mâgha ba. 11 fell on a Thursday (Jan. 25 1123 A.D.) and this day was the 3rd day of the solar month Kumbha and not uttarâyaṇa sankrânti day. It is possible, however, to take the month Mâgha as the solar month corresponding, *viz.*, Kumbha and bahuḷa 11 of that month would then correspond to December 25, 1122, the day succeeding Uttarâyaṇa-sankrânti.

84

On a stone lying to the east of Sanku-Basavaṇṇa iṃage, in the village Beḷagâmi in the Hobli of Tâḷaguṇḍa.

Kannaḍa language and characters.

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಯ ಸಂಕುಬಸವಣ್ಣನ ವಿಗ್ರಹಕ್ಕೆ ಪೂರ್ವಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ. ಲಿಂಗಮುದ್ರೆ.. ಚಂದ್ರ.

1. ಜಯಾಭ್ಯುದಯ ॥ ೧೪೨೧ನೆಯ
2. ಸಿಧಾರ್ತಿಸಂವತ್ಸರದ ಚಯಿತ್ರಸು ೩ ದಂದು
3. ಚನ್ನಬಸಪ . . . . . . ಹುರೆಬ ೮
4. ಉಭಯಂ ಲ ಕೊಟ್ಟರು ॥

Note.

The letters of this inscription are very much worn out. It seems to record the grant of a plot of land with the sowing capacity of eight khaṇḍugas.

The name Channabasapa in line 3 is probably the donee. The date given is Ś 1421 Sidhârthi sam. Chai. śu. 3 which is equivalent to 15th March A. D. 1499.

TUMKUR DISTRICT.

GUBBI TALUK.

85

On a stone lying near the tank weir on the road to Chiṭṭanhaḷḷi from Kallûr in the Hobḷi of Kaḍaba.

Size 1′—2″ × 2′—6″.

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ಕಡಬದ ಹೋಬಳಿ ಕಲ್ಲೂರಿಂದ ಚಿಟ್ಟನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಕೆರೆ ತೂಬಿನ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 1′—2″ × 2′—6″

1. ಸಾಧಾರಣ ಸಂವತ್ಸರ ವಯಿಶಾಖ ಬ ೭ ಸೋಮವಾರದಂದು
2. ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಮಾರಯ್ಯನಾಯಕನ ತಂಮ ಬ
3. ಮ್ಮಯ್ಯನು ಮೇಳೇಸ್ವರದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಆಚಂದ್ರಾರ್ಕ್ಕ
4. ತಾರಂಬರಂ ನಡೆವಂತಾಗಿ ಕೊಟ್ಟಗ ೨ ಆತನ ಭಾ . . . . ಮಲ್ಲ

೫. ಯ್ಯ ಕೊಟ್ಟಗ ೧ ಇದಂಕಿಡಿಸುವರ್ಗೆ ಮಹಾಪಾತಕ

Transliteration.

1. Sâdhâraṇa-saṃvatsara Vayiśâkha ba 7 Śomavâra-dandu
2. śrîmanu mahâpradhânaṃ Mârayya-Nâyakana tamma Ba-
3. mmayyanu Mêḷêsvara-dêvara nandâ-dîvigege â-chandrârkka-
4. târambaraṃ naḍevantâgi koṭṭa ga 2 âtana bhâ . . . . Malla-
5. yya koṭṭa ga 7 idam kiḍisuvarge mahâpâtaka.

Note.

This records the gift of a sum of 2 gadyâṇas by Bammayya, younger brother of *mahâpradhâna* Mârayyanâyaka, and of 1 gadyâṅa by Mallayya, his brother-in-law, for maintaining a perpetual lamp in the temple of the god Mêḷêsvaradêvaru. No Śaka year is given. The date is stated to be as Sâdhâraṇa sam. Vaiś. ba. 7 Monday.

It is not possible to determine who this Mârayyanâyaka was. The usual imprecation is found at the end of the record.

86

At the village Niṭṭûr in the hobli of Niṭṭûr, on a stone set up behind the Jaina basti.

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ನಿಟ್ಟೂರು ಜೈನಬಸ್ತಿಯ ಹಿಂದುಗಡೆ ವಿಗ್ರಹದ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಚಿತ್ರಭಾನು
2. ಸಂವತ್ಸರ
3. ದ ಫಾಲ್ಗುಣ
4. ದ ಶುದ್ಧ ೮
5. ಯು ಸೋಮ
6. ವಾರ ಬೊಮ್ಮಣ್ಣ
7. ಗಳು ಸ್ವರ್ಗಸ್ತ
8. ರಾದ ನಿಷಧಿ

Note.

This is a *nishadhi* stone, a monument set up in momery of the death of a pious Jaina after becoming a *sanyâsi*. The present inscription records the death of one Bommaṇṇa on Monday the 8th lunar day of the bright half of Phâlguna in the year Chitrabhânu.

87

A copper plate in the possession of Nanjamma, in the village Mûkanâyakankôṭe in the same hobli of Niṭṭûr.

Size 1′—0″ × 0′—9″: 1 plate.

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು ನಿಟ್ಟೂರು ಹೋಬಳಿ ಮೂಕನಾಯಕನ ಕೋಟೆಯಲ್ಲಿ ವೀರಪ್ಪನವರ ನಾದಿನಿ
ನಂಜಮ್ಮನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 1′—0″ × 0′—9″

1. ಮುದ್ದು ವೀರಸ್ವಾಮಿಗಳವರ ಚರಣಾರವಿಂ
2. ದಗಳಿಗೆ—
3. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋ
4. ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
5. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಖ ವರುಷಂಗಳು ೧೬೫೪ನೇ

6. ನಳನಾಮ ಸಂವತ್ಸರದ ನಿಜಜ್ಯೇಷ್ಠ ಶುದ್ಧ ಸಪ್ತಮಿ ಭಾರ್ಗವವಾಸರದಲ್ಲಿ
7. ಸಾಲನಾಯಕರ ಭೈರಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರನಾದ ಸಂ
8. ಗಪ್ಪನಾಯಕರ ಪೌತ್ರನಾದ ಚೆಂನಬಸವನಾಯಕರ ಪುತ್ರ
9. ನಾದ ಮುದಿಯಪ್ಪನಾಯಕನು ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಹಾಗಲವಾ
10. ಡಿ ಹೋಬಳಿಯಾದ ಕೋಟೆಸ್ಥಳದ ಗೇರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪ್ರ
11. ತಿ ನಾಮಧೇಯವಾದ ಲ್ಲಿಂಗ ಸಾಗರವೆಂಬ ಗ್ರಾಮವಂನ್ನು ನಮ
12. ಸ್ಕಾರಮಾಡಿಯಿಧೇನೆ ಯಿಗ್ರಾಮಕ್ಕ ಸಲುವಂಥ ಗದ್ದೆಬೆದ್ದಲು
13. ತೋಟತುಡಿಕೆ ಅಣೆ ಅಚ್ಚುಕಟ್ಟು ನಿಧಿನಿಕ್ಷೇಪಸುಂಕಸಿದ್ಧಾ
14. ಯ ಮುಂತಾದ ಸಕಲ ಸುವರ್ಣಾದಾಯ ಸಹ ನಮಸ್ಕಾರಮಾ
15. ಡಿ ಇಧೇನೆ ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಸ್ವದತ್ತಾದ್ವಿ
16. ಗುಣಂ ಪುಂಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇ
17. ಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ । ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತ್ರು
18. ದತ್ತಾ ಸಹೋದರೀ ಅಂನ್ಯದತ್ತಾ ಭವೇನ್ಮಾತಾದತ್ತಾಂಭೂ
19. ಮಿಂ ಪರಿತ್ಯಜೇತು ॥ ಶ್ರೀ ॥

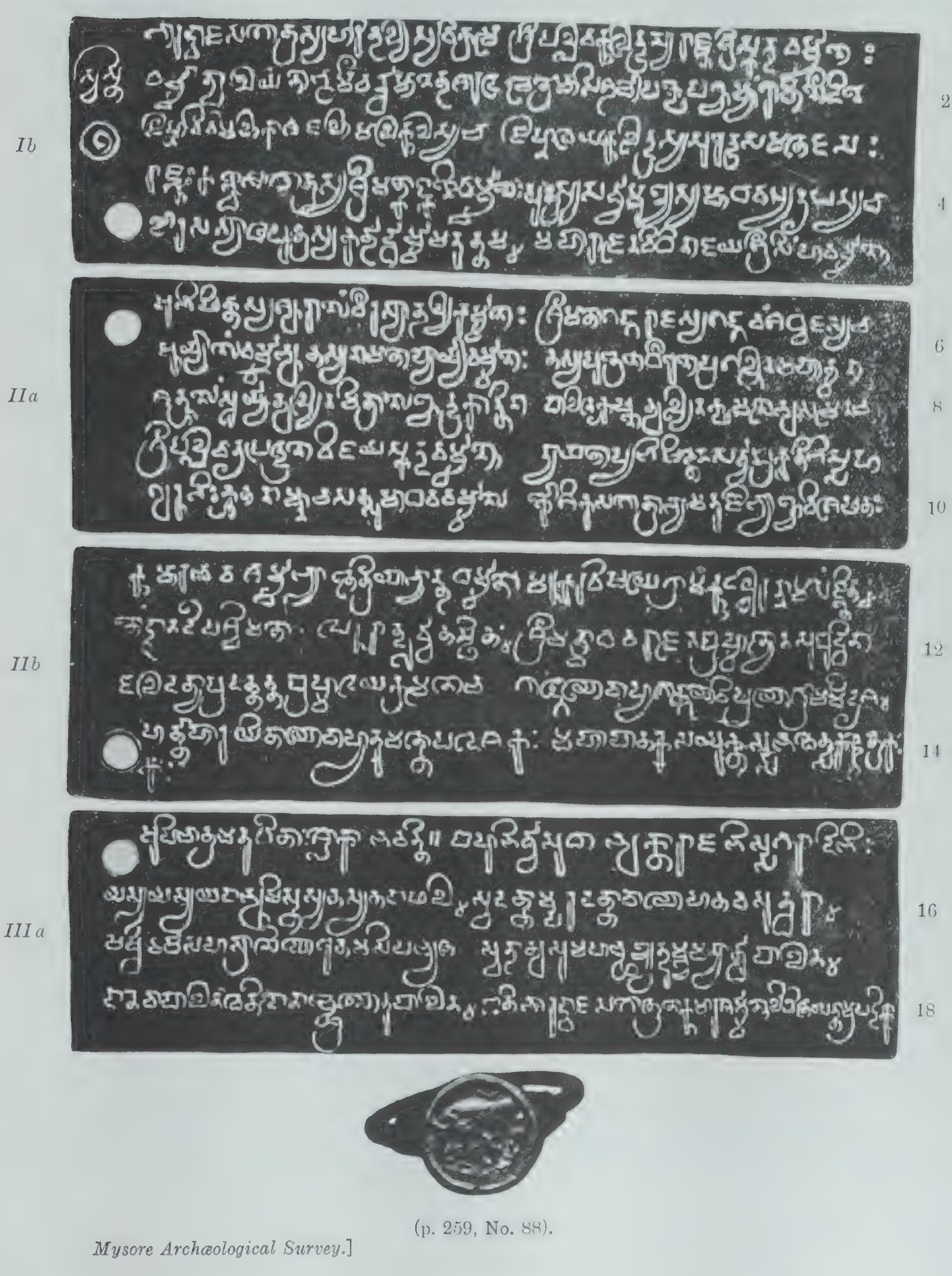
Transliteration.

1. Mudduvîrasvâmigaḷavara charaṇâravin-
2. dagaḷige
3. namas tunga-śiraśchumbi-chandra-châmara-châravê trailô-
4. kya-nagarâraṃbha-mûlastambhâya Śaṃbhavê svasti śrî vi-
5. jayâbhyudaya Śâlivâhana śakha varushaṃgaḷu 1658 nê
6. Naḷanâma-saṃvatsarada Nija Jyêshṭha śuddha saptami Bhârgava-vâsaradalli
7. Sâlanâyakara Bhairappanâyakara prapautranâda San-
8. gappanâyakara pautranâda Chennabasava-nâyakara putra-
9. nâda Mudiyappanâyakanu bhakti-purassara-vâgi Hâgalavâ-
10. ḍi hôbaḷi yâda Kôṭe-sṭhaḷada Gêrahaḷḷi grâmakke pra-
11. tinâmadhêyavâda Llingasâgaravemba grâmavannu nama-
12. skâra mâḍi yidhene yi-grâmakke saluvantha gadde beddalu
13. tôta tuḍike aṇe achchukaṭṭu nidhi nikshêpa sunka siddhâ-
14. ya muntâda sakala suvarṇâdâya saha namaskâra mâ-
15. ḍi yidhêne yendu barasi-koṭṭa dâna-śâsana sva-dattâdvi-
16. guṇam puṃṇyaṃ para-dattânupâlanaṃ paradattâpahârê-
17. ṇa sva-dattaṃ nishphalâṃ bhavêt । sva-dattâ putrikâ dhâtrî pitru-
18. dattâ sahôdari aṃnya-dattâ bhavên mâtâ dattâm bhû-
19. miṃ parityajêtu śrî"

Translation.

To the lotus feet of Mudduvîrasvâmi.—Salutation to Śambhu. Be it well. In the victorious and prosperous year 1658 of the Śâlivâhana era, the year named Naḷa, on Friday the 7th lunar day of the bright half of Nija Jyêshṭha.

NITTUR PLATES OF MADHAVA GANGA.


Ib
2
4
IIa
6
8
10
IIb
12
14
IIIa
16
18

(p. 259, No. 88).

I, Mudiyappa Nâyaka, son of Chennabasava Nâyaka, grandson of Sangappa Nâyaka, great-grandson of Sâlanâyaka's (son) Bhairappa Nâyakâ, have granted (lit. saluted) the village Gêrahaḷḷi, also called Lingasâgara, in Kôṭe-sthala and Hâgalavâḍi Hobli. I have given away all the lands, wet and dry, in the village as well as gardens, big and small, embankments, boundaries, treasure on the surface or buried underground, customs dues, quit-rent and all other revenue in gold.

Thus I have got this *dâna-śâsana* written. Protecting the gift of another is twice as meritorious as making a gift oneself. By seizing another's gift even one's own gift becomes fruitless. Land given by one-self is his daughter; land given by his father is his sister; land given by others becomes one's mother. Hence one should not seize land gifted away. Good Fortune.

Note.

This registers the gift of the village named Gêrahaḷḷi *alias* Lingasagara to Mudduvîrasvâmi, who was probably a Lingâyat guru, by the chief Mudiyappa Nâyaka. The donor belonged to a line of petty chiefs of Hâgalvâḍi, a village in Gubbi Taluk of Tumkur District. Both the donor and his father Channabasava Nâyaka and grandfather Sangappa Nâyaka are also named in a copper-plate grant at Tirumalapur of Ś 1651 (E. C XII Chiknâyakanhaḷḷi 38).

The present grant is dated Ś 1658 Naḷa, sam. Nija Jyêsh. su. 7 Friday corresponding to June 4, 1736 A. D. The usual imprecatory verses occur at the end of the grant. No overlord is named in the grant.

88

Kûḍalûr grant of the Gaṅga king Mâdhavavarma, found buried in the earth by Nanjappa in his land at the village Pura in the hobli of Niṭṭûr.

Size 0′—9″ × 0′—3″: 3 plates with a ring and elephant seal.
Old Kannaḍa characters and Sanskrit language.

ಅದೇ ತಾಲ್ಲೂಕ್ ನಿಟ್ಟೂರು ಹೋಬಳಿ ಪುರಗ್ರಾಮದಲ್ಲಿ ಹೆಂಚಿನ ಕಾರ್ಖಾನೆ ನಂಜಪ್ಪನವರಿಗೆ
ಅವರ ಬೂದಿ ಹೊಲದಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ.

3 ಹಲಗೆಗಳು ಆನೆಯ ಮೊಹರು.

0′—9″ × 0′—3″

I *b* 1. ಭಾರದ್ವಾಜಸಗೋತ್ರಸ್ಯಹರಿತುಲ್ಯಸ್ಯವಿಕ್ರಮೇ ಶ್ರೀಪಲ್ಲವಕುಲೇನ್ದ್ರಸ್ಯರಾಜ್ಞ ಶ್ರೀಸ್ಕನ್ದವರ್ಮ್ಮಣಃ
2. ಸ್ವಸ್ತಿ ಧರ್ಮ್ಮಾತ್ಪಾಲಯತೋಧಂಮಿಂ ವರ್ದ್ಧಮಾನೇತುಶಾರದೇ ಚೈತ್ರೇಮಾಸಿಶುಚೌಪಕ್ಷೇಪಞ್ಚಮ್ಯಾಂ
ರೋಹಿಣೀದಿನೇ
3. ಜಾಹ್ನವೀವಿಮಲಾಕಾಶಜಲಾಮಲಕುಲಸ್ಯಚ ಜಾಹ್ನವೇಯಕುಲೇನ್ದ್ರಸ್ಯ ಸುರೇನ್ದ್ರಸಮತೇಜಸಃ
4. ರಾಜ್ಞಃಕಾಣ್ವಸಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಕಣಿವರ್ಮ್ಮಣಃ ಪುತ್ರಸ್ಯಸರ್ವ್ವಮುಖ್ಯಸ್ಯ ಮಾಧವಸ್ಯನೃಪಸ್ಯಚ
5. ಔರಸಸ್ಯಾಥಪುತ್ರಸ್ಯಕರ್ತುರ್ದ್ಧರ್ಮ್ಮಮನುತ್ತಮಮ್। ಮಹಾರಾಜೇನ ವಿಧಿನಾ ಜಯ ಶ್ರೀ ಸಿಂಹವರ್ಮ್ಮಣಾ

II *a* 6. ಅಭಿಷಿಕ್ತಸ್ಯ ಶೂರಾಣಾಂ ವೀರಸ್ಯಾತುಲ್ಯಕರ್ಮ್ಮಣಃ ಶ್ರೀಮತೋಗಙ್ಗರಾಜಸ್ಯ ಗಙ್ಗವಂಶಧ್ವಜಸ್ಯಚ

7. ಆರ್ಯ್ಯಾಣಾಂವರ್ಮ್ಮಭೂತಸ್ಯನಾಮತೋಪ್ಯಾರ್ಯ್ಯವರ್ಮ್ಮಣಃ ತಸ್ಯಪುತ್ರೇಣ ಧೀರೇಣ ಪ್ರಗಲ್ಭೇನ ಮಹಾತ್ಮನಾ

8. ಶತ್ರೂಣಾಂ ಸೂರ್ಯ್ಯತುಲ್ಯೇನ ಮಿತ್ರಾಣಾಞ್ಚೇನ್ದುಕಾನ್ತಿನಾ ಪಾಲನೇಕೃಷ್ಣತುಲ್ಯೇನಕ್ಷಮಣೇಭೂಸಮೇನಚ

9. ಶ್ರೀಪಲ್ಲವನೃಪೇನ್ದ್ರೇಣ ವಿಜಯಸ್ಕನ್ದವರ್ಮ್ಮಣಾ ನ್ಯಾಯತೋಪ್ಯಭಿಷಿಕ್ತೇನಸರ್ವ್ವಪ್ರಕೃತಿಭಿಸ್ಸಹ

10. ಗುರುಭಿಃಕೃತನಾಮ್ನಾಚ ಸತ್ಸು ಮಾಧವವರ್ಮ್ಮಣಾ ಕೌಶಿಕಸಗೋತ್ರಾಭ್ಯಾಮನುಜಾಭ್ಯಾಞ್ಚ ವಿಶೇಷತಃ

II *b* 11. ಕುಮಾರಭವಶರ್ಮ್ಮಭ್ಯಾ ತೈತ್ರೀಯಾಭ್ಯಾನ್ತುಧರ್ಮ್ಮತೋ ಪಾರುಕರವಿಷಯೇಗ್ರಾಮಂ ಕೂಡಲೂರನಾಮಸಂಜ್ಞಿತಮ್ ।

12. ತೊಟ್ಟ್ಯಾನದೀಪಶ್ಚಿಮತೋ ಪೇರೂರಾತ್ಪೂರ್ವ್ವತಸ್ಥಿತಮ್ ಶ್ರೀಮನ್ಮಾಧವರಾಜೇನ ಬ್ರಹ್ಮಣ್ಯೇನಸುಬುದ್ಧಿನಾ

13. ಜಲದತ್ವಾ ಪ್ರದತ್ತನ್ತ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಚ ಗಾಙ್ಗೇಯೋವಾಪ್ಯಗಾಙ್ಗೇಯೋ ವಿಪ್ರಯೋಗ್ರಾಮಮಿಹಾದ್ರಶಮ್

14. ಹರ್ತ್ತಾಹಾರಯಿತಾಯೋವಾ ಹ್ಯನುಮನ್ತೋಪದೇಶಕಃ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತಸ್ಸಧವೇತ್ಸಕಳತ್ರಕ

III *a* 15. ಅಪಿಚಾತ್ರಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃಭವನ್ತಿ । ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ

16. ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತಧಾಫಲಮ್ । ಸ್ವದತ್ತಾಮ್ಪರದತ್ತಾಂವಾಯೋ ಹ[ರೇ]ತ ವಸುನ್ಧರಾಮ್

17. ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿಘೋರೇ ತಮಸಿಪಚ್ಯತೇ । ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯನ್ದುಃಖಮನ್ಯಾರ್ತ್ಥಪಾಲನಮ್

18. ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಮ್ ಇತಿಭಾರದ್ವಾಜಸಗೋತ್ರೇಣ ಕುಮಾರಶರ್ಮ್ಮಣಾ ಲಿಖಿತೇಯನ್ತಾಮ್ರಪಟ್ಟಿಕಾ

Transliteration.

I. *b.*

1. Bhâradvâjasa-gôtrasya Hari-tulyasya vikramê śrî Pallavakulêndrasya râjña[h] śrî Skandavarmmaṇaḥ
2. svasti dharmmât pâlayatô bhûmiṃ varddhamânê tu śâradê Chaitrê mâsi śuchau pakshê Pañchamyâṃ Rôhiṇî-dinê
3. Jâhnavî-vimalâkâśa-jalâmala-kulasya cha Jâhnavêya-kulêndrasya Śurêndra-sama-têjasaḥ
4. râjñaḥ Kâṇvasa-gôtrasya śrîmat Koṅkaṇi-varmmaṇaḥ putrasya sarvva-mukhyasya Mâdhavasya nṛipasya cha
5. aurasasyâtha putrasya karttur ddharmmaṃ anuttamaṃ । mahârâjêna vidhinâ jaya-śrî Siṃhavarmmaṇâ

II. *a.*

6. abhishiktasya śûrâṇâṃ vîrasyâtulya-karmmaṇaḥ śrîmatô Gaṅgarâjasya Gaṅgavaṃśa-dhvajasya cha
7. âryyâṇâṃ varmmabhûtasya nâmatôpy Âryyavarmmaṇaḥ tasya putrêṇa dhîrêṇa pragalbhêna mahâtmanâ
8. śatrûṇâṃ Sûrya-tulyêna mitrâṇâṃ chêndu-kântinâ pâlanê Kṛishṇa-tulyêna kshamaṇê bhû-samêna cha
9. śrî Pallava-nṛipêndrêṇa Vijaya-Skandavarmmaṇâ nyâyatôpy abhishiktêna sarvva-prakṛitibhis saha
10. gurubhiḥ kṛita-nâmnâ cha satsu Mâdhava-varmmaṇâ Kauśika-sa-gôtrâbhyâṃ anujâbhyâṃ cha viśêshatah

II. *b.*

11. Kumâra-Bhava-śarmmabhyâṃ Taitrîyâbhyâm tu dharmmatô Marukara-vishayê grâmaṃ Kûḍalûran-nâma-saṃjñitam ।
12. Toṭḷâ-nadî-paśchimatô Perûrât pûrvatas [s] thitaṃ śrîman-Mâdhava râjêna brahmaṇyêna subuddhinâ
13. jala-datyâ pradattanta brahmadêya-kramêṇa cha Gâṅgêyô vâ pya-Gâñgêyô viprayôr grâmam îdṛiśam
14. harttâ hârayitâ yô vâ hyanumantôpadêśakaḥ mahâpâtaka saṃyuktas sa bhavêt sakaḷatraka [ḥ]

III. *a.*

15. api châtra Manu-gîtâh ślôkâh bhavanti । bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ
16. yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ । sva-dattâm para-dattâṃ vâ yô ha[(rê)] ta vasundharâṃ
17. shashṭih va[r]sha-sahasrâṇi ghôrê tamasi pachyatê! svaṃ dâtuṃ sumahach-chhakhyaṃ du(ṃ)khaṃ anyârttha-pâlanaṃ
18. dânaṃ vâ pâlanaṃ vêti dânâch chhrêyô nupâlanaṃ

iti Bhâradvâja-sa-gôtrêṇa Kumâra-śarmmaṇâ likhitêyan tâmrapaṭṭikâ.

Translation.

(LL. 1-2)

Be it well. While King Skandavarma, an Indra to the Pallava family, an equal of Vishṇu in prowess, a descendant of the Bhâradvâja-gôtra was protecting the earth in righteousness.

In the prosperous year and the month Chaitra, bright fortnight, Pañchami and a day with the constellation of Rôhiṇi.

(LL. 4-10)

By Mâdhavavarma, called as such among good people with the name given by his gurus, and anointed properly by the auspicious Vijayaskandavarma, chief of the Pallava kings, in conjunction with all his (Mâdhavavarma's) subjects, a great hero, skilled in argument, high-minded, a sun to the enemies, a moon to his friends, an equal of Kṛishṇa in protecting and of the earth in forgiveness; son of the illustrious king of the Gaṅgas, a crest to the Gaṅga family, a coat of mail (*varma*) for the protection of righteous people (*ârya*) bearer also of the name of Âryavarma, hero of heroes, performer of unrivalled deeds, anointed according to usage by the king Jayaśrî-Simha-varma, and a son of the eminent king Mâdhava; who was a son of the illustrious Kongaṇivarma, of Kâṇva-gotra, an equal of Indra in glory, lord of the Jâhnavêya-family, pure like the water of the Ganges in the firmament.

(LL. 10-13)

By the illustrious king Mâdhava, devoted to Brahmans and possessed of a pure heart was granted with pouring of water according to the usage of Brahmadêya (making gifts to Brahmans) the village named Kûḍalûr, situated to the east of Pêrûr and west of the Toṭlâ river in Marukara-vishaya to the brothers Kumâraśarma and Bhavaśarma *(anujâbhyâñcha)*, followers of the Taittirîya school and descendants of Kauśika-gôtra.

(LL. 13-18)

Whoever, whether a Gâṅgêya (born of the Gaṅga family) or not, takes away or causes to be confiscated such property of the two Brahmans, whoever approves of such an act, or who instigates such acts, will be guilty of heinous sins along with his wife.

Here are also stanzas recited by Manu (on this subject):—By several kings commencing with Sagara is the earth enjoyed. Whosoever is the lord of the land, to him accrues the fruit (of the gift) thereof. He who seizes land given away by himself or others will be tormented in terrible darkness for sixty-thousand years. It is easy to give away what belongs to one but protecting another's property is very troublesome. Between making a gift and protecting a gift (already made) protecting is more meritorious than making a gift.

(LL. 18)

Thus the copper plate was written by Kumâraśarma of Bhâradvâja-gôtra

Note.

Description.

This copper-śâsana consists of 3 plates 9″ long, 3″ broad and 1/10″ thick. A ring 2″ in diameter and ¼″ thick is passed round a hole in the left upper edge of the plates and a seal also of copper is soldered to the ring. On the seal is an elephant standing with its face to the right. It is said that the plates were found while digging in a field, full of ashy earth, belonging to Mr. Nanjappa in the village Pura in Gubbi Taluk.

Of the three plates, the two outer ones are engraved on the inner side only. There are 5 lines on plate I and also on the front side of plate II while there are 4 lines each on plate III and the back side of the second plate. The characters are of an ornamental type and are well-formed and clear. The plates are intact, there being no cuts in the plate; nor are the letters peeled off. The size of the letters is ½″ on the average. The characters are early old Kannaḍa and resemble very much those of the Penugoṇḍa Plates published by Mr. Rice on P. 331, E. I. XIV, and assigned by him to the end of the 4th century or the beginning of the 5th century A. D. The language is throughout Sanskrit, and is mostly in verse.

Peculiarities of the letters.

There are very few errors in the paleography of these plates. The test letters kha (in ll 4, 17), bha (in lines 1, 2, 6, 8, etc.) and ja (in lines 1, 3, 4, etc.) and also ṅa in Koṅkanivarma in ll 4, 12, etc., and a in lines 6, 15, etc. and ba (in lines 12, 13, etc.,) are all correctly formed. In combination with the letter *r*, the consonaṇts *m*, *t*, etc., are invariably re-duplicated.

GEOGRAPHY.

The subject of the inscription is the gift by the Gaṅga king Mâdhavarâja *alias* Mâdhavavarma to two brothers named Kumâraśarma and Bhavaśarma, who were Brahmans belonging to Kauśika-gôtra and Taittirîya-śâkhâ, of a village named Kûḍalûr, situated to the west of the river Totḷa and east of the village Perûr, in Marukara-vishaya. It is difficult to determine exactly the geographical position of the places referred to. Which is the Marukaravishaya in which Kûḍalur is situated? A Marugarenâḍu is referred to in E. C. XII Tumkur 9 of 1151 A. D. as the district round Kaidâḷa in Tumkur Taluk. So also Marugali-nâḍ of Tumkur 17 refers to the same district as Marugare-nâḍ. Marukare-vishaya is referred to in the Sringeri plates of the Gaṅga king Avinîta (M. A. R. 1916, P. 34 and 44), found in the Smârta Matt at Sringeri in the Kadûr District. Here two villages Pâṇapura and Kolpaḷḷi in Marukare-vishaya are said to have been granted to certain Brahmans by the Gaṅga king Konganivarma (Avinîta). It is stated in the said Report, P. 44, that Marukare-vishaya is identical with Marugare-râshṭra in E. C. IX Dodballapur 67 also relating to Avinîta. In this grant the village Tippûr in the Marugare-râshṭra referred to is identified with Tippûr in Doḍḍabaḷḷâpur Taluk.

This Marukara-Vishaya may be identified with the larger part of the present Tumkur District and the Doḍḍaballâpur Taluk of the Bangalore District.

It is within this area that we have to look out for an old place of the name of Perûr or Herûr with a Kûḍlûr to its east and a river Toṭḷâ to its further east. No such river is known to exist now. In the Maddagiri Taluk in the hobli of Puravara and a mile to the east of a village of that name is the river Jayamangala, while about a mile to the north-east of Puravara there is a village called Koḍlâpura. Though this is one of the likely places, the name Puravara which is different from Perûr, and the fact that Kodlâpur is not directly to the east of Puravara make the identification doubtful. However, the neighbourhood is full of ancient ruins which deserve to be studied.

A more likely place is in the Hosûr hobli of the Sîra Taluk. Here is a village named Herûr with a small river flowing about a mile to its east. Between the two, on a rising ground is a likely place for an 'agrahâra' with a temple. Nearby was found a vîragal mentioning the village of Kûḍlûr which, however, does not exist now.

DATE.

The inscription is not dated in terms of any era. The grant is said to have been issued in the reign of the Pallava king Skandavarma, on Chaitra śu 5, with the constellation Rôhiṇi.

The approximate date of Skandavarma is now known to us owing to Mr. R. Narasimhachar's discovery of the Jain work Lôkavibhâga. As gathered by Dr. Fleet (J. R. A. S. 1915 P. 472) Mâdhava who granted the Penugoṇḍa plates was anointed by Skandavarman Pallava about 470 A. D. Since the genealogy of Mâdhavavarma, as given in the present record is identical with that given in the Penugoṇḍa plates and the connection with a Pallava dynasty is a distinct feature of both the grants, it is definite that the grantor of the Kûḍlûr plates is identical with the grantor of the Penugoṇḍa plates. Thus 475 A. D. may be accepted as an approximate date for the present record.

HISTORY.

The historical details given in the grant are as follows :—

Mâdhavarâja or Mâdhavavarma, the Gaṅga king, was crowned by the Pallava king Vijaya-Skandavarma or Skandavarma. His father was Âryavarma who, in turn, is stated to have been crowned by the king Simhavarma, apparently the Pallava king of that name. Âryavarma's father is stated to be Mâdhava, who is said to be the son of Konguṇivarma. The titles applied to Konguṇivarma, such as born of the pure race of Jâhnavîya or Gaṅga, are those usually applied to Konguṇivarma, the founder of the Gaṅga power. Thus we have the genealogy of the Gaṅga kings in this grant as follows : Konguṇivarma : Mâdhava : Âryavarma : Mâdhavavarma. The Pallava supremacy or overlordship over the latter rulers is proved by the statement that Simhavarma and Skandavarma anointed and enthroned Ârya-varma and Madhavavarma respectively.

It is interesting to observe that the four Gaṅga kings mentioned in this grant are the same as those named in the Penukoṇḍa plates and their names occur in the same order. Further the Penukoṇḍa plates also state that Simhavarma (specifically referred to as the Pallava king in 1.7) and Skandavarma anointed Âryavarma and Mâdhavavarma. Some of the epithets applied to the Gaṅga kings differ in the plates; so also the names and other details about the donees and engraver are different in these plates.

The characters, genealogy, etc., of the present grant being quite like those of the Penugoṇḍa plate which has been accepted by the highly critical Dr. Fleet as genuine, the present grant may also be regarded as genuine and of great importance for the history of the Gaṅga kings. For a fuller note on Gaṅga genealogy see *supra* note on inscription No. 3, of this report.

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To the west of the Raṅganâtha-dêvara-beṭṭa in the same hobli of Niṭṭûr, on a broken stone near a temple in ruins.

Size 1′—0″ × 0′—9″.

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ರಂಗನಾಥದೇವರ ಬೆಟ್ಟಕ್ಕೆ ಪಶ್ಚಿಮ ಪಾಳುದೇವಾಲಯದ
ಬಳಿ ಒಡೆದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 1′—0″×0′—9″

1. ದಾರಂ ॥ ವರಗುಣಿ ವಿವೇಕನಿಧಿ ಸಚ್ಚ
2. ರಿತಂ ಬುಧ ಬಂಧು ಬಾದರಾಯಣ ಗೋತ್ರಂ
3. ಹರಿ ಪಾದಪದ್ಮ ಭೃಂಗಂ ಸ್ಮರರೂಪಂ ನೆಗಳ್ದೆ
4. ಳೆಯೊಳೀಗೋವಿಂದಂ ॥ ಕಮ್ಮೆಕುಳ ಕಮಳರ
5. ವಿಯತಿ ನಿರ್ಮ್ಮಳ ಯಶಃ ಪ್ರಭಾವಂ ಜಗದೊಳ್
6. ಧರ್ಮ್ಮದ ಮೇರುವೆನಿಪ್ಪಂ ಹೆಮ್ಮೆಯೊಳತ್ಯಧಿ
7. ಕನನುಪಮಂ ಗೋವಿಂದಂ । ಧರೆಬಣ್ಣಿಸೆಗೋವಿಂದಂ
8. ಮುರಹರಭವನದ ಶಲಾಖೆಯಂ ಮಾಡಿ
9. ಸಿವಿಸ್ತ್ತರದಿಂ ಕಳಶಮ ನಿಲಸಿದ ನಿರುಪಮ
10. ಚಾರಿತ್ರನ ಮಳ ಗುಣ ಗಣ ನಿಳಯಂ
11. ಸರಸಿಜನಾಥನ ಭವನಮ ಪಿರಿದುಂ ರೇಸಾಗಿ
12. ಚಿತ್ರ ಪತ್ತ್ರ ಸಮೇತಂ ಪರಮಾನಂದದೆ ಮಾ
13. ಡಿಸಿ ನಿರನೂ—ಪಡೆದು ಕೀರ್ತ್ತಿಯಂ ಗೋವಿನ್ದಂ

Transliteration.

1. dâraṃ ॥ vara-guṇi vivêka-niḍhi sachcha-
2. ritaṃ budha-bandhu Bâdarâyaṇa-gôtram
3. Hari-pâda-padma-bhṛingaṃ smara-rûpaṃ negaḷd e-
4. ḷeyoḷ î Gôvindaṃ ॥ Kamme-kuḷa-kamaḷa-ra-
5. viy ati-nirmmaḷa-yaśaḥ-prabhâvaṃ jagadoḷ
6. dharmmada Mêruvenippaṃ hemmeyoḷ atyadhi-
7. kan anupamam Gôvindaṃ । dhare baṇṇise Gôvindaṃ
8. Murahara-bhavanada śalâkheyaṃ mâḍi-

9. si vistaraḍim kaḷaśama nilisida nirupama-
10. châritran amaḷa-guṇa-gaṇa-niḷayaṃ
11. Sarasijanâbhana bhavanama piridum lêsâgi
12. chitra-patra-samêtaṃ paramânandade mâ-
13. ḍisi niranû-paḍedu kîrttiyaṃ Gôvindaṃ

Note.

This inscription is very fragmentary consisting only of the middle portion of a grant. Both the beginning and the end are lost, as the stone is broken off. It describes the renovation of some Vishṇu temple including the construction of a tower over it by one Gôvinda of Kamme family and Bâdarâyaṇa-gôtra. It is, however, not possible to determine who this Gôvinda was or which temple was repaired by him, as no other details are contained in the record. No date is given.

90

At the village Châgaṭûr, Niṭṭûr hobli, on a fragmentary stone at the base of a flag staff in front of the village.

The top of this slab has been broken and some pieces of it are found built into the walls. The letters found on them are produced below (Nos. 1—5). The portion of the slab which has remained intact is 3′—6″ long and 1′—2″ wide. The letters are Kannaḍa and the language also is Kannaḍa.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ಚಾಗಟೂರು ವೂರಮುಂದೆ ಗರುಡ ಕಂಬದ ಬುಡ ಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ

ತುಂಡು ಕಲ್ಲು 3′—6″ × 1′—2″

(ಈ ಶಾಸನದ ಮೇಲ್ಭಾಗವನ್ನು ತುಂಡು ತುಂಡಾಗಿ ಮಾಡಿ ಕಟ್ಟಡಗಳಿಗೆ ಕಟ್ಟಿದಾರೆ—ದೊರೆತ ತುಂಡುಗಳಲ್ಲಿ)

1. ವಿನ— ದೇವ—
2. ರಾಜ್ಯಂ
3. ಭುವ
4. ವಿಮಲ (ಎಂದು ದೊರೆಯುತ್ತದೆ)—
5. ತುಬು
6. ಸ್ತ ನಾದ ತಾಯಿ ಕೇತ ಲಬ್ಬೆ ಪರೋ
7. ಕ್ಷ ವಿನಯಂ ಮಾಡಿ ನಿಱಿಸಿ
8. ದಳು

Note.

The record is very incomplete. It seems to have been set up during the reign of the Hoysala king Vinayâditya (circa 1047-1100 A. D.) by a woman named

Kêtalabbe in memory of her son who died apparently in defending the cows of his village against enemies.

91

On a broken stone pillar near a ruined temple on the road to the village Vôbaḷâpura, Niṭṭûr Hobli.

Size 1′ – 0″ × 1′ – 0″.

Kannaḍa language and characters.

ಗುಬ್ಬಿ ತಾಲ್ಲೂಕು, ನಿಟ್ಟೂರು ಹೋಬಳಿ, ವೋಬಳಾಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಗುಟ್ಟದ ಬಳಿ
ಪಾಳುದೇವಾಲ್ಯದ ಸಮೀಪ ತುಂಡು ಕಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 1′—0″ × 1′—0″.

1. ಪ್ರಮೋದ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ
2. ಶುದ್ಧ । ಆ । ಮಧುಸೂದ
3. ನ ದೇವರ ಚಿಕ್ಕ ಕೆಱೆಯ ಗದ್ದೆ ಗ
4. ಱೆಯ ನೀರಲ್ಲದೆ ಬೇಱೆ ನಾರಣ
5. ಗಟ್ಟದ ನೀರ ಪಂಥ ಏವೆಂದೊಡಂಬ
6. ಡಿಸಿ ಕೊಟ್ಟು ಮಹಾಜನಂ ಗ
7. ಳು ದೇವರಿಗೆ ವ್ರಿತಿಗಳೋ ಪಾ
8. ದಿಯ ನೀರಸಮಕೆ ವರ್ಷಂ ಪ್ರತಿ
9. ನೆರೆಯಾಗಿ ಕೊಡುವ ಗದ್ಯಾಣ
10. ವೊಂದುಗ್ಗ ಶ್ರೀಗುರುಭ್ಯೋಂನಮಃ

Transliteration

1. Pramôda-saṃvatsarada Pâlguṇa
2. sûddha । Â । Madhusûda-
3. na-dêvara Chikka-keṟeya gaddega-
4. ṟeya nîrallade bêṟe Nâraṇa-
5. gaṭṭada nîrapantha êvend odaṃba-
6. ḍisikoṭṭu mahâjananga-
7. ḷu dêvarige vritigaḷôpâ-
8. diya nîra samake varshaṃ-prati.
9. neleyâgi koḍuva gadyâṇa
10. vondu ga । śrîgurubhyôṃ namaḥ

Note.

This inscription seems to record an agreement made by the *mahâjanas* of some village, perhaps Nâraṇagaṭṭa, with the authorities of the temple of Madhusûdana, apparently the ruined temple in front of which the present inscription slab is set up. The temple authorities agreed to irrigate the wet lands of the temple under the tank Chikkakeṟe only from that tank and not from the water of Nâraṇagaṭṭa to which also they seem to have been entitled. In compensation for this the *mahâjanas* agreed to pay the temple authorities an annual rent of one gadyâṇa for their exclusive use of the water of Nâraṇagaṭṭa. The date is given as Pramôda sam.

Phâl. śu. Sunday. As no tithi is given and as the date is not expressed in terms of the Śaka era, the exact equivalent of the date cannot be determined. No ruling king is named in the inscription.

MADHUGIRI TALUK.

92

At the village Bellada Maḍuvu in the hobli of Doḍḍêri, on the back of a slab standing in front of the village (on the front side of this stone Maddagiri Taluk No. 13 is inscribed).

Size 1′—2″ × 2′—6″.

Kannaḍa language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

ದೊಡ್ಡೇರಿ ಹೋಬಳಿ, ಬೆಲ್ಲದ ಮಡುವು ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆನಿಂತಿರುವ 13ನೆಯ ನಂಬರ್
ಶಾಸನದ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ

1. . . . .
2. ಯಿವ ಸಂವತ್ಸರಂ ಚೈತ್ರಬ.
3. ತಿಂಮಪನಾಯಕರವರು ಯಿರ . .
4. ದೇವರಿಗೆ ಕೊಟ್ಟ ಬೆಳದಮ
5. ಡುವಿನ ಯೀ ಗ್ರಾಮ ವೀರಭದ್ರ
6. ದೇವರಿಗೆ ಯಿದು

Transliteration.

1. . . . .
2. Yiva-saṃvatsaram Chaitra ba
3. Timmapanâyakaravaru Yira . . . .
4. dêvarige koṭṭa Beḷadama-
5. ḍuvina yî grâma Vîrabhadra-
6. dêvarige yidu

Note.

This seems to register the gift of the village Beḷada Maḍuvu (now called Belladamaḍuvu) by Timmapa Nâyaka to the god Vîrabhadra in the year Yuva, in the dark half of the month Chaitra.

The characters of the record are much worn out and seem to be of the latter part of the 16th century A. D. It is difficult to determine who this Timmapa Nâyaka was. The year Yuva of the record may stand for A. D. 1575 Yuva.

93

At the village Toṇasagoṇḍanhaḷḷi in the same hobli of Doḍḍêri, on a stone slab lying in the land of Kôḍappa.

Size 8′ × 2′.

Kannaḍa characters and language.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ತೊಣಸಗೊಂಡನಹಳ್ಳಿಯ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ ಕೋಡಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 8′ × 2′

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
2. ಹನ ಶಕ ವರುಷಂಗಳು ೧೫೨೭ನೆಯ ಕ್ರೋಧಿ
3. ಸಂವತ್ಸರ ಆಶ್ವೀಜ ಬ ೭ ಲು ಶ್ರೀಮಹಾರಾಜಾಧಿ
4. ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀ
5. ರ ವೆಂಕಟಪತಿ ದೇವ ಮಹಾರಾಯರ್ಯ್ಯನವರು
6. ಪೆನುಗೊಂಡೆ ದುರ್ಗದಲ ರತನ ಸಿಂಹಾಸನಾ ರೂ
7. ಢರಾಗಿ ಪೃಥ್ವಿ ಸಾಂಬ್ರಾಜ್ಯಗೆಯು ಉ
8. ತ್ತಂ ಯಿರಲು ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾ
9. ಚಾರ್ಯ್ಯ ಭಾಷೆಗೆ ತಪುವ ನಾಯಕರ ಗಂ
10. ಡ ಮರೆಹೊಕ್ಕರ ಕಾವ ಹಾರತಿಯ ಲಕ್ಷ್ಮೀ
11. ಪತಿ ನಾಯಕರ ಕೊಮಾರ ರಂಗಪನಾ
12. ಯಕರ ಕೊಮಾರರಾದ ಯಿಂಮಡಿ ರಂಗಪ
13. ನಾಯಕರು ಸಿವ ಗಣೇಶ್ವರ ವೊಡೆಯರವರ
14. ಚಾತ್ರ ಸಿಧ ವೊಡೆರ ಕೊಮಾರ ಮಲ್ಲಪ
15. ನ್ವೊಡೆರ ಕೊಮಾರರಾದ ನಾಗಿಯ ವೊಡೆ
16. ರಿಗೆ ಕೊಟ್ಟ ಗ್ರಾಮ ಶಾಸನದ ದಾನ ಕ್ರ
17. ಮವೆಂತೆಂದಡೆ ರಾಯರವರು ನಮ
18. ಗೆ ಮಾಗಣಿ ಯಾಗಿ ಪಾಲಿಸಿಹ ರಾಯ
19. ದುರ್ಗದವೆಂಠೆಯುಕೆಸಲುವ ಅಗಳೆ
20. ಯ:ಸ್ಥಳ ದೊಳಗಣ ಚಂದಪನ ದೊಡೇರಿ
21. ಯ ಸೀಮೆಗೆ ಸಲುವ ತೊಣಸಗೊಂಡ
22. ನಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮವಾದ ಇಂ [ಮ] ಡಿ
23. ರಂಗಾಪುರವನು ಕೂಡಲಸಂಗಮೇಶ್ವ
24. ರನ ಸಂನಿಧಿಯಲ ಸರ್ವಮಾನ್ಯವಾಗಿ
25. (ವಾಗಿ) ಕೊಟೆವಾಗಿ

ಹಿಂಭಾಗ

26. ಅದಕ್ಕೆ ಸಲುವರಾಚಹ [ಳ] ಸೀಮೆಯೊ
27. ಳಗಣಗದೆ ಕಾಲುವೆ ತೋಂಟ ಹಕ್ಕ
28. ಲು ಗೂಡೆಗುಯಲು ಅಚು ಅಣಿ ಕಟ್ಟುಕಾಡಾ
29. ರಂಬ ನೀರಾರಂಬ . . . . ನಾಡು
30. . . . . . ಚರಾದಾಯಸ್ತಿರಾದಾಯ ಅಕ್ಷೀಣಿ ಆಗಾ
31. ಮಿ . . . . . ಜಲತರು ಪಾಷಾಣ ಸಿದ್ಧ ಸಾ
32. ಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಸ
33. ಹ ಹಾರತ್ತಿಯ ನಾಯಕ ಯಿಂಮಡಿ ರಂಗ

34. ಪ್ಪ ನಾಯಕರಿಗೆ ಧರ್ಮವಾಗ
35. ಬೇಕೆಂದು ಅರಾಚಳಿಯ ಕೊಟ್ಟೆ ಉ
36. ಯಿದನು ನಿಮ್ಮ ಪುತ್ರಪಉತ್ರ ಪರಂ
37. ಪರಯಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
38. ಗಳಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿ
39. ಸುವುದು ಯೆಂದು ಆ ರಂಗಾಪುರ
40. ಗ್ರಾಮಶಿಲಾಸಾ
41. ಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
42. ರಂಗಪ್ಪ

Transliteration.

1. śubham astu svasti śrî vijayâbhyudaya Śâlivâ-
2. hana śaka varushaṅgaḷu 1527 neya Krôdhi-
3. saṃvatsara Âśvîja ba 7 lu śrî mahârâjâdhi-
4. râja râjaparamêśvara śrî vîrapratâpa śrî vî-
5. ra Venkaṭapatidêva-mahârâyaraiyanavaru
6. Penugoṇḍe-durgadali ratana-simhâsanârû-
7. ḍharâgi pṛithvî-sâmbrâjya geyiû-
8. ttaṃ yiralu śrîman mahânâyakâ-
9. chârya bhâshege-tapuva-nâyakara-gaṇ-
10. ḍa mare-hokkara-kâva Hâratiya Lakshmî-
11. pati-nâyakara komâra Rangapa-nâ-
12. yakara komâraràda Yimmaḍi Rangapa-
13. nâyakaru Śivagaṇêśvara-voḍeyaravara
14. chhâtra Sidha-voḍera komâra Mallapa-
15. voḍera komâraràda Nâgiya-voḍe-
16. rige koṭṭa grâma-śâsanada-dâna-kra-
17. maventendaḍe Râyaravaru nama-
18. ge mâgaṇiyâgi pâlisiha Râya-
19. durgada-veṇṭheyeke saluva Agaḷe-
20. ya sthaḷadoḷagaṇa Chandapana Doḍêri-
21. ya sîmege saluva Toṇasagoṇḍa-
22. nahaḷḷige pratinâmavâda Iṃ [ma] ḍi
23. Rangâpuravanu Kûḍali Sangamêśva-
24. rana sannidhiyali sarvamânyavâgi
25. (vâgi) koṭevâgi

Back

26. adakke saluva Râchaha [ḷi] sîmeyo-
27. ḷagaṇa gade kâluve tôṇṭa hakka-
28. lu gûḍe guyalu achu aṇekaṭṭu kâḍâ-

29. ramba nîrâramba . . . . nâḍu
30. . . . . . . charâdâya stirâdâya akshîṇi âgâ-
31. mi . . . . jala taru pâshâṇa siddha sâ-
32. dhyangaḷ emba ashṭa-bhôga têja-svâmya sa-
33. ha Hârattiya nâyaka Yiṃmaḍi Ranga-
34. ppa-nâyakarige dharmavâga-
35. bêkendu â Râchaḷiya koṭṭevu
36. yidanu niṃma putra-pautra-para-
37. mpareyagi â-chandrârka-stâyi-
38. gaḷâgi sukhadinda anubhavisu-
39. vudu yendu â-Rangâpura-
40. grâma-śilâ-sâ-
41. sana śrî śrî śrî
42. Rangappa

Translation.

Good Fortune. Be it well. In the victorious and prospering year 1527 of the Śâlivâhana era, on the 7th lunar day of the dark half of Âśvîja in the year Krôdhi: While the illustrious mahârâjâdhirâja, râja-paramêśvara vîra-pratâpa Vîra Venkaṭapatidêva-mahârâyarayyanavaru was ruling the earth seated on the jewelled throne in Penugoṇḍe-durga.

The illustrious Immaḍi Raṅgapa Nâyaka, son of Raṅgappa Nâyaka who was a son of Lakshmîpati Nâyaka of Hârati, *mahânâyakâchârya*, punisher of chiefs who break their word, succourer of those who take shelter under him, granted the following śâsana conferring the gift of a village on Nâgiyavoḍeyar, son of Mallapa-voḍeyar, disciple of Śiva-Gaṇeśvara-Voḍeyar:—

We have given away as *sarvamânya* (tax-free) in the holy presence of (the god) Kûḍali Saṅgamêśvara the village Taṇasagoṇḍanahalli re-named Immaḍi Raṅgâpura in Chandapana Doḍêri-sîme in Agaḷe-sthala belonging to Râyadurga-vênṭheya conferred as *mâgani* on us by the king of Vijayanagar (Râyaravaru). All the wet lands of Râcha-halli-sime belonging to it (village Toṇasagoṇḍanahaḷḷi), all the canals, gardens, clearings of land, sheaves, heaps, drainage areas, embankments, lands fed by rain-water, lands fed by artificial irrigation, income from moveables, income from immoveables, and the eight-fold rights and powers including imperishables, future income, water springs, trees, minerals, actualities and possibilities, all these rights in the village Râchaḷi, we have granted for the merit of Immaḍi Raṅgappa Nâyaka, chief of Hâraṭi.

Note.

This records the gift of a village Toṇasagoṇḍanahaḷḷi together with Râchahaḷi and all the rights and powers and income thereof to a Vîraśaiva priest named

Nâgiya-voḍeyar, son of Sidha-voḍeyar, disciple of Śivagaṇêśvara-Vaḍeyar by the chief of Hârati named Immadi Raṅgapa Nâyaka, son of Raṅgapa Nâyaka and grandson of Lakshmîpati Nâyaka, who ruled under the suzerainty of the Vijayanagar king Veṅkaṭapatirâya. The date is given as Ś 1527 Krôdhi sam. Âśv. ba. 7. Ś 1526 is Krodhin. Taking this year, the date corresponds to October 5, A. D. 1604. (Cp. E. C. XII, Intro. P. 14 for a history of the Hârati chiefs). It is not easy to identify the temple of Kûḍali Sangamêśvara referred to in the grant.

94

At the village Doḍ mâlûr in the hobli of Koḍigênhaḷḷi, on a broken slab lying in a field to the south of the village.

Old Kannaḍa language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಿಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ದೊಡ್ಡಮಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕುರುಬರ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳ ಮೇಲೆ ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಕು
2. ನ್ದಯ್ಯನೊಡನೆ
3. ಸ್ವರ್ಗ್ಗಕ್ಕೆ ಪೋದ ೯

Transliteration.

1. Ku-
2. ndayyanoḍane
3. Svarggakke pôda

Note.

This is a very fragmentary inscription. The top of this inscription slab is broken and although a vigorous search was made in the neighbourhood, it was not possible to find it. The characters are Old Kannaḍa of the 9th century A. D. The record seems to mention the death (going to Heaven) of somebody with Kundayya (?). It may be stated that by the side of this inscription was found a *siḍidalegal*, a slab on which two male seated figures are carved. The head of the figure to the right is cut off and shown to its right on the top and attached to its tuft of hair is the end of a bent bamboo. The figure to the left is much mutilated, only the trunk with the beginnings of arms and legs being left intact. Apparently the figure to the left indicates the person who cut off the head of the hero to the right and the head sprang up on account of the recoil of the bow. After thus helping in the death of the hero to the right, the person to the left must have next killed himself by stabbing himself or by some other means. The name of one of these persons apparently was Kundayya and the other person's name is lost.

95

At the village Kâḷênhaḷḷi in the same Koḍigenahaḷḷi hobli, on a vîragal standing in front of the village.

Kannaḍa language and characters.

ಅದೇ ಕೋಡಿಗೆನಹಳ್ಳಿ ಹೋಬಳಿ ಕಾಳೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಊರಮುಂದೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಮಾಲೂರ
2. ಕೆರಿಸಿವಿ
3. ರಯನಮೊ
4. ಂವೊಗ ವಿ
5. ರ ಕಂಪಯ
6. ಯನು
7. ಸುಭಯ

Note.

This vîragal record is engraved to the right of two figures, male and female with folded hands. It seems to record the death in battle of Vîra Kampaya, grandson of Kerisi Vîraiya of Mâlûr (a village situated nearby). The characters appear to be of the 15th century. The meaning of the word Subhaya in line 7 is not clear. It might be the name of the engraver.

96

At the same village Guṇḍagaḷ, on the *garuḍa-gamba* in front of the Tirumaladêva temple.

Size 7′ × 1′—6″

Kannaḍa language and characters.

ಆದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮದ ತಿರುಮಲ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ಗರುಡಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 7′×1′—6″

1. ಸದಾಶಿವದೆವರಾ
2. ಯರಿಗೆದರ್ಮರ್ತವಾ
3. ಗಿ ವೆಂಕಟಾದ್ರಿ ನಾ
4. ಯಕರು ಗುಂಡುಗ
5. ಲ ತಿರುಮಲ ದೇವ
6. ರಿಗೆ ದೀಪಾರ್ಥಿ ಶಾವೆಗೆ
7. ಹೊಲ್ಕೆ ? ನಿಲಿಸಿದ
8. ಂಕಶಿಲೆಯು ಕಂಭವು
9. ಆರುತಪಿದರು ತಂ
10. ಮತಾಯಿ

Transliteration.

1. Sadâśivadêvarâ-
2. yarige darmartavâ-
3. gi Venkaṭâdri-nâ-
4. yakaru Guṇḍuga-
5. la Tirumaladêva-
6. rige dîpârthi-śâvege
7. holke ? nilisida-
8. nka sileya kaṃbhavu
9. âru tapidaru taṃ-
10. ma tâyi

Note.

This records the grant of some land for the service of offering lights before the god Tirumaladêvaru in the village Gunḍagal made by Venkaṭâdri Nâyaka, who calls himself agent for the merit of Sadâsivarâya, king of Vijayanagar (circa 1543-1567 A. D.). The stone pillar on which the inscription is carved is stated to have been set up to mark the boundary of the land granted. An imprecation is found at the end. No date is given.

97

On a vîragal standing to the west of the same village Gunḍagallu.

Size 4′ × 2′

Kannaḍa language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿಕಲಯೂರ
2. ನಾಡ ನಾಕ
3. ಗೌಣ್ಡ
4. ಸ್ವರ್ಗಸ್ಥ
5. ನಾದ

Note.

This vîragal inscription records the death of a warrior named Nâkagaunḍa of Kaliyûr-nâḍ. The figure of the hero is engraved below the record. The characters seem to be of the 11th century A.D.

98

On a stone standing in the land of Kadire Bâbaṇṇa in the same village Gunḍagallu.

Size 2′ × 1′

Kannaḍa language and characters.

ಅದೇ ಗುಂಡಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕದಿರೆ ಬಾಬಂಣನ ಗದ್ದೆಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′×1′

ಹೊಸಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ವೆಂಕಟಾದ್ರಿ ನಾ
2. ಯಕರು ಬಯಿ
3. ರ ಗೊಂಡಗೆ ಕೋಟೆ
4. ಮಾನ್ಯದ ಗದೆ
5. ಕೊಟರ್

Transliteration.

1. Venkaṭâdri-nâ-
2. yakaru Bayi-
3. ra-gonḍage kôṭe-
4. mânyada gade-
5. koṭar

Note.

This records the gift of some wet lands by the chief Veṅkaṭâdri Nâyaka to a person named Bayiragauḍa for maintaining the fort of the village in a proper condition (kôṭe-mânya). Veṅkaṭâdri Nâyaka of this record is probably the same as Veṅkaṭâdri Nâyaka of No. 96. The characters too seem to be of the same period, *i.e.*, latter half of the 17th century.

99

On a slab set up in the middle of the road near the school house in the village Tereyûr.

Size 4′ × 2′

Kannaḍa language and characters.

ಅದೇ ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ತೆರೆಯೂರ್ ಗ್ರಾಮದ ಸ್ಕೂಲ್ ಬಳಿ ರಸ್ತೆಯ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಗೊಡ್ಡುರಾಯಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
2. ಭ್ಯುದಯ ಶಾಲಿವಾಹನ
3. ಶಕ ವರುಷಂಗಳು
4. ೧೪೫೦ನೆಯ . . . ಸಂವ
5. ಕಾರ್ತಿಕ . . . .
6. ಯ್ಯ
7. . . . . ಸೇವಾ

Note.

The characters of this inscription are very much worn out probably due to the cattle rubbing their heads against the stone which is in the centre of the main road of the village. The inscription seems to record some service made to a temple of the village by some one in Ś 1450 Kârtika (November 1528 A. D.).

100

At the village Bidirakere in the hobli of Miḍigêsi, an inscription on a boulder to the east.

Kannaḍa language and characters.

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಮಿಡಿಗೇಶಿ ಹೋಬಳಿ ಬಿದಿರಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ .
2. ಶಾಲಿವಾಹನಶಕ ೧೪೪೬ನೆಯ ತಾರಣ ಸಂವತ್ಸರದ ನಿಜಚೈ
3. ತ್ರ ಶುಧ ೧೨ ಬುಧವಾರ ಶ್ರೀಮಧಾರಾಸು (ಪು ?) ರದ ಲಿಂಗರಸ
4. ರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ದೇವಲಾಪುರದ ನರಸಪ್ಪಯ್ಯನ [ವ]
5. ರೂ ಬಿದಿರಕೆಱೆಯುಗಉಡತಿರುಮಲಿ ತಿಂಮಾವೊಡೆರಿ
6. ಗೆ ಕೊಟ್ಟ ಕೆಱೆಯ ಕಟ್ಟುಗೊಡಗಿಯ ಶಿಲಾಸಾಶನದ

7. ಕ್ರಮ ವೆಂತೆಂದರೆ ನಾವು ಬಿದಿರಕೆಱೆಯ ಕೆ ಱೆವೊ
8. ಡೆದು . . . . ಕಾಲಖಿಲವಾಗಿ ಯಿರಲಾಗಿ ನಂಮಸಾಮಿ ಲಿಂಗ
9. ರಸಯ್ಯನವರಿಗೆ ಧರ್ಮವಾಗಿ ಶರ್ವರಿ ವತ್ಸರದಲು ಕೆಱೆಯ ಕಟಿಸುವುದಕಾ
10. ಗಿ ನಿಂಮಕಯ್ಯಲುಯಿಕಿಸಿದು ಕೋಟೆವರಹ ೨೦ ಅಕ್ಷಾರದಲೂ ಯಿ
11. ಪತ್ತು ವರಹವಾಗಿ ನಿಮಗೆ ಕೊಟ ಕೆಱೆ ಕೊಡಗಿ . . . . ಕೋಡಿಯ ಕೆಳ
12. ಗಿನ ಸರದ ಗದೆ ಅಳತೆಯಲೂ ಗದೆ ಖಂ[೦] ಅಕ್ಷಾರದಲು ಹತ್ತು ಕೊಳಗ ಗದೆ
13. ಯೀ ಹತು ಕೊಳಗ ಗದೆ ಕೊಡಗಿ ಮಾನ್ಯವಾಗಿ ನಿಊ ನಿಮ್ಮ
14. ಪುತ್ರ ಪಉತ್ರಪಾರಂಪರಿಯವಾಗಿ ಆಚಂದ್ರಸ್ತಾಯಿಯಾಗಿ ಸುಖ
15. ದಲು ಅ . . . . ಬಿದಿರಕೆಱೆ ಕೆಱೆಕೊಡಗಿಯ ಸಿಲಾಶಾ
16. . . . . ಕೊಡಗಿ ಗದೆಗೆ ಆರು ತಪ್ಪಿದರು ತಂಮ ತಂದೆ ತಾ
17. ಯನು ಕೊಂದ . . . . . ವಾರಣಾಸಿಯಲಿ ಕೊಂದ ಪಾಪ
18. ದಲಿ ಹೋಹರು ತಂಮ ಅಭಿಮಾನ . . . .
19. ಕೊಟ ಶಿಲಾಶಾಸನ

Transliteration.

1. śubham astu svasti śrî jayâbhyudaya
2. Śâlivâhana śaka 1446 neya Târaṇa-saṃvatsarada Nija Chai-
3. tra śudha 12 Budhavâra śrîma Dhârâśu (pu) rada Lingarasa-
4. ra kâryake kartarâda Dêvalâpurada Narasappayyana [va]-
5. rû Bidirakeṟeya gaüḍa Tirumali Timmâ voḍeri-
6. ge koṭa keṟeya kaṭugoḍagiya śilâsâśanada
7. kramaventendare nâvu Bidirakeṟeya keṟe vo-
8. ḍedu . . . . kâla khilavâgi yiralâgi naṃma sâmi Linga-
9. rasayyanavarige dharmavâgi Śarvari-vatsaradalu keṟeya kaṭisuvudakâ-
10. gi niṃma kayyalu yikisidu kôṭe varaha 20 aksharadalû yi-
11. pattu varahavâgi nimage koṭa keṟe koḍagi . . . . . kôḍiya keḷa-
12. gina sarada gade aḷateyaḷu gade kham ⁶10 aksharadalu hattu koḷaga gade
13. yî hatu koḷagada gade koḍagi mânyavâgi nîü niṃma-
14. putra-paütra-pâramparіyavâgi â-chandra- stâyiyâgi sukha-
15. dalu a . . . . Bidirakeṟe keṟekoḍagiya silâśâ-
16. . . . . kodagi gadeṟe âru tappidaru taṃma tande tâ-
17. yanu konda . . . . Vâraṇâsiyali konda pâpa-
18. dali hôharu taṃma abhimâna . . . . .
19. kôṭa śilâśâsana

Translation.

Good fortune: Be it well. In the victorious year 1446 of the Śâlivâhana era, in the year Târaṇa, on Wednesday, the 12th lunar day of the bright half of Nija Chaitra, Narasappayya, agent for the affairs of Liṅgarasa of Dhârâpura granted to Tirumali Timmâ Voḍeyar of Bidirakere, a stone śâsana for the *Kaṭṭukoḍagi* of a tank as follows:—

Whereas the tank of Bidirakeṟe had breached and lay in ruins for a long time and we took 20 *kôṭe varahas* from you for rebuilding the tank in the year Śârvari for the merit of our lord Liṅgarasaiya, we grant you as *keṟe-koḍagi* (gift of rent-free land for the maintenance or construction of a tank) a plot of wet land of the sowing capacity of 10 koḷagas below the waste water weir of the tank. This is given to you as *Koḍagi-mânya* that you and your sons and grandsons and your descendants in lineal succession might enjoy it in peace for as long as the sun and moon endure. . . . This is the stone śâsana of the *kerekoḍagi* of Bidirakeṟe. Whoever seizes this *koḍagi* land will incur the sin of killing their parents . . . . . in Benares. The śâsana is given out of our own free will and love (*abhimâna*).

Note.

This inscription registers the gift of some wet land in the village Bidirakere to one Timmâvoḍeyar for having provided funds for repairing the breach of a tank which had lain out of use for a long time. Such grants of land are known as *kaṭṭu-goḍagi*, *i.e.*, rent-free land granted for the construction of a tank, etc.

The grant is dated Wednesday the 12th lunar day of the bright half of Nija Chaitra in Târana S′ 1446. S′ 1446 corresponds to A. D. 1524. But there was no intercalary month Chaitra in that lunar year as seems to be stated in the grant. Chaitra śu 12 corresponds to Wednesday, March 16, A. D. 1524 on which day the 12th tithi commenced about 6 hours after sun-rise or about 12 o'clock noon.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page number in the Report	Inscription number in the Report	Date	Ruler
			I. GAṄGA.
259	88	Chaitra śu. Pañchamî, Rôhiṇi nakshatra (circa 475 A.D.)	Mâdhava-Varma
113	3	No date. Only full moon day of Vaiśâkha is mentioned (About 500 A.D.)	Mâdhava II
176	36	No date—(About 800 A.D.)	[Śrîpurusha]
144	14	Śubhakṛit, 3936th year of the reign of Nîtimârga Permânaḍi, full moon day (circa 882 A.D.) Bhâdrapada.	Nîtimârga Permânaḍi
197	48	9th regnal year of Permânaḍi (circa 894 A.D.)	Konguṇivarma-dharma(mahâ) râja śrîmat Permânaḍi (son?) of Nîtimârga Permânaḍi.
137	12	No date—circa 961 A.D.	Mârasingha
			II. NOḶAMBA.
134	8	No date—C. 943-956 A.D.	Dilîpayya
			III. CHÔḶA.
149	17	Śaka 939, 5th regnal year; Bhâdrapada Paurṇimâ, Thursday, in the cyclic year Naḷa–C. 1017 A.D.	Parakêsari Râjêndra Chôḷa

Contents and remarks
Records that during the reign of King Skandavarma of the Pallavas Mâdhava who had been anointed by him and belonged to that branch of the Gaṅga Kings which included Âryavarma granted the village Kûḍalûr situated to the east of Perûr and west of the Toṭlâ river to the brothers Kumâra Śarma and Bhava-śarma, followers of the Taittirîya School. This inscription supports the light thrown by the Penugoṇḍa plates on the overlordship of the Pallavas over some of the early Gangas who probably belonged to a branch different from the main one.
Records that this king who had obtained victory in numerous battles established the Sangamapura agrahâra and granted, for enjoyment as śâlâbhôga, five villages—Keregâlûr, Posavaḷḷi, Mîduṇḍavaḷḷi, Kâchâppaḷḷi and Kâtuḷḷamaḷi—situated in the province of Beḷḷâvi to twenty-two Brahman families who were performing important activities both in the state and society. Some technical words used in the Arthaśâstra are found in this record. The Pallava connection is not acknowledged. The different branches of the early Gaṅga kings and their probable relation to each other have been discussed under this record.
Records that on the occasion of the destruction of Kosarupuḷki by Durvinîta Ereyappôr, Âmanda and others forming the seventy men of Upagoḷa got, for their having broken their opponents, certain lands in the village Puṇasûr. This is the first known stone record giving the Gaṅga genealogy.
Records that Châvuṇḍabbe erected a temple (perhaps the present Râmêśvara temple) and granted Teragâla as property to it.
Fragment. No details given.
Mentions the death of a warrior, Maḍe-kappaṇa by name, while defending the cattle of Ponkoḷa.
A vîragal mentioning the death of a warrior named Mâyidêva during a cattle raid at Pomkunda (Hunkunda in Bowringpet Taluk).
Describes the exploits of a hero, son of Chôḷattara, while fighting in defence of cattle. The titles of the king are in the Tamil language, but in Kannaḍa characters.

Page number in the Report	Inscription number in the Report	Date	Ruler
			IV. CHÂLUKYA.
235	76	Sunday, the full moon day in Jyêshṭha, on the occasion of Solar eclipse in the cyclic year Raudri; Châlukya Vikrama year 5—1080 A.D. 22nd January.	Tribhuvanamalla-dêva (Vikramâditya VI). ....
231	75	Dundubhi sam. Push. ba. 3 Sunday in the 7th year of Châlukya Vikrama Era (December 25, A.D. 1082).	Do ....
250	81	44th year of Châlukya Vikrama Era, in the bright fortnight of Kârtika in the year Śubhakṛit—C. 1119 A.D. (?)	A Western Châlukya king. Name lost.
254	83	Châḷukya Vikrama 47-Sunday the 11th day of the dark fortnight of Mâgha in the cyclic year Śubhakṛit—C. 1122 A.D. (?)	....
248	80	Bhûlôka Varsha 12. Pingaḷa śam. Jyêshṭha śu. 10 Wednesday corresponds to May 31, 1137 A.D. —a Monday and not Wednesday.	Bhûlôkamalla III ...
			V. KADAMBA (Provincial)
245	79	5th year of Bhûlôkamalla, Sâdhâraṇa sam. Push. śu. 3 Monday —C. 1131 A.D. (?)	Mayûravarma-dêva III ....
			VI. ŚÂNTARA.
223	67	19th regnal year. Târaṇa sam. Vaiśâkha śu. 5 Thursday—29th March or 28th April 1164 A.D. Wrong week-day.	Vîra-Śântara-dêva ....

arranged according to Dynasties and Dates—(*contd.*).

Contents and remarks
Describes the exploits of Tamba-daṇḍâdhipa, governor of Śântaḷige 1000 etc., under Prince Jayasimha Châlukya and records the grant made by Tamba and his officer Lôkanâthayya of some land for repairing the breached tank Tambasamudra at Banniyur and for its future upkeep. The eulogy of Tamba and Lôkanâthayya is a fine Kannaḍa piece of high literary merit.
Records the grant of some land as śaraṇa-vṛitti by the watchman of the village of Bannivûr (Bannûr) who had purchased it from the mahâjanas of the place, during the governorship of Tamba.
Seems to register the gift by the mahâjanas, of some land for the service of the god Nagarêśvara at Sâliyûr (Sâlûr) and the appointment of the three hundred Brahmans of Uddûr (?) as guardians of the charity.
Registers some grant by the people of Sâlivûr to a choultry.
Records the grant of some land to a Śiva temple at Sâliyûr, the front verandah to which was built by a woman named Bijjabbe.
Records a grant to the Brahma-Jinâlaya-basadi in Sâliyûr by Bhadrarâyi-seṭṭi, a merchant, during the rule of Magara Kâragarasar (?) over Śântaḷige 1000 as a subordinate of the Kadamba king Mayûravarma III whose overlord was Bhûlôkamalla Sômêśvara III.
A vîragal describing the exploits of a hero named Haḷeyama in a battle against the Âḷuva king Jagadêvarasa. There was also a fight between Bîrarasa of Hosagunda and his overlord Vîra-Śântara-dêva who was perhaps ruling under the Kaḷachuri king Bijaṇa-dêva.

Page number in the Report	Inscription number in the Report	Date	Ruler
			VI. Śântara—(*concld.*)
220	66	Ânanda sam. Chaitra śu. 10. Śaka 1116.—April 2, 1194 A.D.	Vîra-Śântara-dêva
216	62	Virôdhikṛit sam. Âshâḍha ba—C. 1251 A.D.	Bîrarasa
231	74	No date—about 1260 A.D.	Do
205	55	Śaka 1191 Śukla sam.—A.D. 1269	Bommarasa
			VII. Sindas.
217	63	Kîlaka sam. Phâlguṇa śu—C. 1189 A.D.	Îśvaradêva
			VIII. Hoysalas.
174	35	Śaka 1078. Dhâtu sam. Bhâdrapada śu. 5 Â.—Sunday, 11th Aug. 1157 A.D.	Narasimha I
107	1	No date—About 1180 A.D.	Vîra-Ballâḷa II
198	49	Śaka 1110 Kîlaka, Chittirai—1188 A.D. March-April.	Do
203	53	No date—1200 A.D. (?)	Do
166	26	Yuva sam. Mêsha ba. 10,—1275 A.D.	Narasimha III (?)
184	41	Śaka 1207 Śubhakṛit sam. Phâlguṇa —1285 A.D. (?)	Do

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ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರದಲ್ಲಿ ಉಪಾದ್ರಿ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ಯರಮನೆಯ
ಹಿತ್ತಲಲ್ಲಿ ಬಟ್ಟಿ ಒಗೆಯುವ ಕಲ್ಲು. ಪ್ರಮಾಣ
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

(ಮುಂಭಾಗ)

(1) ஸ்வஸ்தி ஸ்ரீப்ரதாபசக்ரவத்தி
(2) ஸ்ரீவீரவல்லாளதேவர் ப்ருதிவி ராஜ்ய।
(3) ம்பண்ணியருளா நிற்க சகரையா
(4) ண்டு ஆயிரத்து ஒரு நூற்று ஒருபது
(5) சென்ற கீலகஸம்வத்சரத்துச்சி
(6) த்திரைமாஸம் புணிசையூரான
(7) ஸ்ரீரா°ஷேவச் சதுர்பேதிமங்கல
(8) த்து மஹாஸபையாரில் கௌசி
(9) கந் இளையாழ்வாகஹஷ்ரும்ஹா
(10) ரத்வாஜ கருமாணிக்காழ்வார்வி
(11) ல்லிஹஷ்ருமுட்பட்டமஹாஸை
(12) ஹயோமஹர்மைக்கு மாளிகையு
(13) டையாந் நேதியாழ்வான்கையி
(14) ல் வாங்கியிட்ட பொந்நுக்கும்ெ
(15) பொந்நறக் கொண்டு மண்ணற
(16) க்குடுத்த நிலமாவது கும்பாறந்

(ಹಿಂಭಾಗ)

(1) காலில் கிழக்கில் கிமை····
(2) மூம்பைக்கு மெற்கு . ழ்வாயிகக
(3) குழிமண்ணுக்கும் பொந்ந
(4) றக்கொண்டு மண்ணறக்கு
(5) டுத்து கல்லடித்துக்குடுத்
(6) தோம் இளையாழ்வாரும்பில்
(7) லியாழ்வாருமுட்பட்ட மஹாஸ
(8) பையோம் நேதியாழ்வாருக்கு
(9) ஆலுகோடான······
(10) குலோத்துங்க சோழபுரத்துப்
(11) பெரியநாட்டுப் பெருந்தெருநக
(12) ரத்துதுலகாதகண்ட அபை
(13) ய வல்லஹேஷவ விண்ணகரகொ
(14) யிலுக்கு திருமஸப்தமி அமாஸிதொ
(15) ரும் இடக்கடவதாக மாளிகையுை
(16) டயார் நெதியாழ்வாந் செத்தனம்பிது

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ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ಕಸಬಾ ಹೋಬಳಿ ಹುಣಸೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾರ್ಶ್ವದಲ್ಲಿ ಎರಡು ತುಂಡಾಗಿ ಬರೆದು ಬಿದ್ದಿರುವ ಕಲ್ಲನಲ್ಲಿ ಕೆತ್ತಿರುವುದು ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ

(1) ஸ்வஸ்திஸ்ரீப்ரதாபசக்ரவத்தி வீரவல்
(2) லாளதேவர்ப்ருதிவிராஜ்யம்பண்ணியருளா
(3) நிற்க இடைநாட்டுப் புணிசையூ
(4) ராந சிம்மதேவச்சதுர்பெதிமங்
(5) கலத்து ஊராஸபையொம்ஸ்வஸ்தி
(6) ஸ்ரீபதிநெண் விஷயத்துதேசசல
(7) த்தி கண்டாகு எங்கள் பாரமத்தக்
(8) கு வடக்கு ஓணக்கு கிழக்கு அர
(9) சுக்கு தெற்கு ஸ்ரீகயிலாயத்துக்
(10) கு மேற்கு இந்நாலுபாதைவுக்கு
(11) ட்பட்டஹஸ்தியை வீரபட்டண
(12) கல்லடித்துக்குடுத்தோம்··
(13) ாஸபையோம் இதுக்கு இரை
(14) கடையாது கர்குடஉை
(15) டயாநுக்கும் விசையநல்லு
(16) ழாநுக்கும் இரை இலி ஐயிமணி
(17) காரசுமக்களுக்கு இரையிலி

Contents and remarks
A vîragal describing the exploits of Beḷagauḍa, a warrior, who fought in defence of the cattle of Hiriya Hâraka (Shikarpur Taluk) on behalf of the Śântaras against Dêsinga verggaḍe and others of Mûḍanâḍ. In memory of his valour the prince Tailarasa, nephew of Bîrarasa, made a grant of land.
A vîragal which appears to record the death of a certain hero.
Registers the grant of some land to the god (?) Vuttaya dêvar.
Records the heroic fight and death of a warrior named Bommeya-nâyaka in a battle against Aṇṇaleveggaḍe at Indasor in Pulka-nâḍ.
A vîragal recording the death of Bîrarasa Bommarasa, younger brother of Îśvaradêva of the Sinda dynasty, in a battle at Hombuchcha (Humcha in Nagar Taluk).
Records a grant of land by the chief of Kuḍugunâḍ in memory of a warrior who fought and fell during the invasion of Koṅgu.
Appears to record a grant by the merchants of Arsikere. Hoysaḷa genealogy and accounts of the exploits of the kings are given as in other records. Praise of Arsikere.
Records grant of land for certain services on certain occasions in the temple of Abhayavallabhadêvar (the present Kêśava temple) in the village Âlgôḍ called also Kulôttunga-Śôḷapur, by Mâḷigaiyuḍaiyân Nêtiyâḷvân who also gave money for the purchase of land to the village assembly.
Registers the grant of a plot of land by the village assembly of Puṇisaiyûr, called also Simmadêva chaturpêdimangalam, (Huṇsûr), in the Iḍainâṭṭu district, to the Dêśa-śalattigaṇḍar (? merchants like the Nânâdêśis) of the 18 Vishayas (countries).
Records the gift of two varâhas of money the interest on which was to be used for illuminations twice a day in the temple of Tiru Nârâyaṇa (now Varadarâja) at Hangaḷa, by a woman.
Seems to register the gift of some lands, rent-free, in the villages Tagaḍûr, Tâyûr and Guḷiyapura, made by a certain Jaina heggaḍe to Nâgagauḍa.

List of Inscriptions published in the Report,

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX. VIJAYANAGAR.
155	20	Śaka 1296 Ânanda, Pushya ba 5 Monday—25th Dec. 1374 A.D.	Vîra-Bukkarâya ....
173	34	Śaka 1302 Raudri, Śrâvaṇa śu 1 Sunday—July 3, 1380 A.D. (a Tuesday, not Sunday).	Do ....
199	50	Ângîrasa sam. Kârtîka ba 7 Thursday—Thursday 7th November 1392 A.D.	Harihara II ....
211	58	Śaka 1326 Târaṇa sam. Mârgaśira Amâvâsye—2nd December 1404 A.D.	Do ....
210	57	Vikṛiti sam. Chaitra śu. chauti—March 10, 1410 A.D.	Dêvarâya ....
151	18	No date—About 1511 A.D.	Kṛishṇarâya ...
179	38	Śaka 1434 Śrîmukha, Phâlguṇa ba 5—15th March, 1514 A.D.	Kṛishṇarâya styled as Kṛishṇavarma-mahâdhirâja.
147	16	Śaka 1449 Sarvajit, Pushya śu. 7 Sunday—Sunday 29th December 1527 A.D.	Do ....
202	52	Jaya sam. Âshâḍha śu 10—June 21, 1534 A.D.	Achyutarâya ....
157	21	Śaka 1468 Parâbhava Bhâdrapada ba. 3—12th September 1546 A.D.	Sadâśiva (nominal) ....
273	96	No date—About 1560 A.D.	Do ....

arranged according to Dynasties and Dates—(*contd.*).

Contents and remarks
Charter issued by Nañjaṇṇa Oḍeyar on the occasion of the death of his father, Chikka Kampaṇṇa Oḍeyar, son of Bukka, for services in the temple of Râmayyadêvaru (Râmanâtha) in Vijeyâpura, granting Maḍehaḷḷi, a village in the district of Kuḍugunâḍ (comprising portions of Gundlupet Taluk).
Another record of Nañjaṇṇa Oḍeyar registering the gift of some land as koḍagi in Kuṇagahaḷḷi for the service of Pâlguṇêśvara of Jayita in Kârinâḍu (some portions of Nanjangud Taluk).
Records the gift of Bhayirâpura by Kêdâranâthabhaṭṭa of Âlugôḍ to Râmabhakta in the presence of Tirumakûḍalanâtha Voḍeyar who was evidently an officer under Harihara II.
A mâstikal inscription recording the death of Mêchigauḍi as a 'sati.'
A mâstikal recording the death of Sâyakka as 'sati.'
Records the grant of the village Sambakipura, as koḍagi-vṛitti, to Vîrapa Gauḍa of Badanaguppe belonging to Ummattûr ruled by Sâḷuva Timmarâja, under the orders of the king.
Registers the grant by the minister Sâḷuva Timmarasa, of Kâvahaḷḷi or Kâḷihalli (Kâhaḷḷi) for services in the Kîrtinârâyaṇa temple at Talkâḍ, under the orders of the king while he was on a victorious expedition to the south.
A charter issued as a nirûpa by the king addressed to Dêmarasayya registering the gift of the village Heggoṭhâra in Ummatûr-sîme for services in the temple of the god Bâlakṛishṇa in Bammâpura.
A vîragal in memory of a warrior named Liṅgaṇṇa of Bairâpura.
Records the grant by Rustumjikhân, a local officer, of the village Masahaḷḷi and its hamlets in the Vijayâpura (Gundlupet) sub-division to a Liṅgâyat priest, under orders of Râmarâya.
Registers the grant of some land for the service of offering lights before the god Tirumaladêvaru in the village Guṇḍugal made by Venkaṭâdri Nâyaka, agent, for the merit of the king.

Page number in the Report	Inscription number in the Report	Date	Ruler
			IX VIJAYANAGAR—(*contd.*)
169	30	Dundubhi sam. Prathama Śrâvaṇa ba. 5—20th July 1562 A.D.	Râmarâya ....
125	4	Ś 1326 Târaṇa sam. Śrâvaṇa Paurṇima—Monday 10th August 1584 A.D.(?)	Narasimha IV son of Raṅga I.
160	23	Khara sam. Śrâvana śu. 7—July 17, 1591 A.D.	Râmarâja-Tirumalarâja-dêva
159	22	Śôbhakṛit sam. Kârtika ba. 10—A.D. 1603.	Râmarâja-Tirumalarâja ....
			X. HARATI CHIEFS.
268	93	Śaka 1527 Krôdhi, Âśv. ba. 7—October 5th, 1604 A.D.	Rangappa Nâyaka II ....
			XI. SUGATUR CHIEFS.
136	11	Śârvari, Āshâḍha śu—1480 A.D. ?	Tammayya-gauḍa II ....
			XII. KELADI KINGS.
218	65	Śaka 1429 Kshaya sam. Mâr. ba. 10—9th December 1506 A.D.	Chaudappa Nâyaka ....
212	60	Śaka 1495 Śrîmukha, Śrâv. śu. 5—3rd August 1573 A.D.	Râmarâja Nâyaka ....

Contents and remarks

Registers the grant of Bêrambâḍi, a village in Vijeyâpur-sîme, to the Vîraśaiva priests of Kongûr in Terakaṇâmbi by Basavappa Voḍeyar.

Records that Raṅgabhûpâla (I) with his queen Timmâmbâ installed his son Narasimha (IV) and left for the forest. Narasimha visited Bêlûr and celebrated the Tulâbhâra. On this occasion, he granted the village Sômaseṭṭipalli to a Brahman named Śrîkaṇṭha-Vâjapêya. The inscription supplies the useful information that Narsimha IV, son of Raṅga I, succeeded his father and ruled for some time before Veṅkaṭa came to the throne by 1585.

Records the remission to the barbers of Hanguḷa of all taxes including benevolences, customs duties etc., made under the orders of the Mahâmaṇḍalêśvara by his agent Bhadrapa.

Seems to record some grant by Śankarayya, an officer, to the son of Ankegauḍa.

Records the gift of the villages Toṇasagoṇḍanahaḷḷi and Râchahaḷi by the chief to a Vîraśaiva priest named Nâgiya-Voḍeyar. The chief ruled under the Vijayanagar king Veṅkaṭapatirâya.

Seems to record the gift of some land, rent-free, to an individual named Nâgappa.

Records the gift of some land by the king to the children of Kalukuṭiga Vîrapaiya of Kalise and stipulates that succession to the estate should pass to males through females. This shows that the *aḷiyasantâna* law was followed by the stone masons in the Shimoga District, who were perhaps immigrants from South Canara.

Records the right of '*aputrike*' *i.e.* succession to the estates of people who die without male issue, to all the seṭṭis, paṭṭaṇa-svâmis and merchants of the pêṭhe (bazaars) of Kalise. Escheat to the crown was the rule which this record modified.

Page number in the Report	Inscription number in the Report	Date	Ruler
			XIII. MYSORE KINGS.
163	25	Śaka 1578 Durmukhi Vaiśâkha ba. 12 Monday—Monday, 12th May 1656 A.D.	Doḍḍa Dêvarâja Voḍeyar ....
191	44	Sarvadhâri sam. Âshâḍha śu. 3—17th June 1768 A.D.	Hyder Ali ....
188	43	Śaka 1733 Prajôtpatti, Phâlguṇa ba. 3—March 1st, 1812 A.D.	Kṛishṇarâja Voḍeyar III ....
186	42	Date of writing—26th November 1822 (Tuesday, the 12th lunar day of Kârtika śu. in the year Chitrabhânu). Endorsement on Tuesday, the 3rd lunar day of Pushya ba. in the year Chitrabhânu.	Do ....
			XIV. PRIVATE GRANTS.
253	82	Śaka 1131 Pramōda sam. Vaiś. śu. 15—10th April 1210 A.D.	..
226	69	Śaka 1165 Śubhakṛit, Mâgha śu. 1 Friday—23rd January 1243 A.D.	..
168	29	Śaka 1352 Sâdhâraṇa sam. Âshâdha śu. 1—21st June 1430 A.D.	Mahâmaṇḍalêśvara Chikkaṇṇa Voḍeyar, Chief of Terakanâmbi.
172	33	Śaka 1361 Siddhârthi, Jyêshṭha ba. 9—5th June 1439 A.D.	..
212	59	Śaka 1375 Srîmukha sam. Kâr. śu 15—17th October 1453 A.D.	..

Contents and remarks

Records the construction of a matt and the gift of the village Horakêri Bâchaḷi to a Vîraśaiva guru at Hangaḷa by the queen Amṛitamma who is also said to have set up a liṅga and built a matt around it to mark the place in the old palace site at Hangaḷa where Râja Oḍeyar (very probably Muppina Dêvarâja Oḍeyar, her father-in-law) died.

Sannad issued to Pradhâna Venkappayya, a minister, recording an additional grant of lands to the Voḍêr (Vîraśaiva priests) of the matt at Śankaranârâyaṇa, a sacred place south of Mangalore in South Canara District.

A nirûpa (sannad) recording an order by the king to the Amildars and Killedars in several places, informing them that the head priest of the Suttûr matt would visit places in their jurisdiction, that his people may be offered all facilities in the execution of their duties and that no tolls need be demanded in respect of their articles.

An order addressed by the King to Seshagiri Râv, Amildar of Tâyûr, recording the gift of some land to the Vîraśaiva guru Basavaliṅga Vodeyar, head of the matt at Suttûr (Nanjangud Taluk).

Records the grant of some land in memory of a warrior named Haḍada of Mâkanahaḷḷi in Sâliyûr (Sâlûr) who died while defending the cattle and men against Mâchagauṇḍa who had marched against the gauḍas of the place.

Records the gift of a piece of land by Dâmôdarabhaṭṭa for the purpose of setting up a fire altar (*agnishṭage*).

Records the gift of a village named Âlattûr in Kuḍuganâḍ to the god Nañjuṇḍêśvara (in Nañjangud Town).

Mentions that Mañchâyi became a 'sati'.

Another instance of 'sati'.

Page number in the Report	Inscription number in the Report	Date	Ruler
			XIV PRIVATE GRANTS—(concld.)
275	100	Śaka 1446 Târaṇa Nija Chaitra śu. 12 Wednesday—Wednesday 16th March 1524 A.D.	Lingarasa of Dhârâpura ....
275	99	Śaka 1450 Kârtika—November 1528 A.D.	....
228	70	Śaka 1489 Prabhava, Mâgha ba. 14 Śivarâtri—27th January, 1568 A.D.	....
207	56	Śaka 1519 Hêvilambi, Kârtîka śu. 12—10th November 1597 A.D.	Basavapanâyaka, son of Kâre Purushôttama Nâyaka.
153	19	Śaka 1638 Târaṇa (?) Mârgaśira śu. 5 Sunday—? 1704 A.D.	....
257	87	Śaka 1658 Naḷa sam. Nija Jyêsh. śu. 7 Friday—June 4, 1736 A.D.	Mudiyappa Nâyaka of Hâgalavâḍi.
192	45	Śaka 1693 Khara sam. Śrâvaṇa śu. 10—19th August 1771 A.D.	....

Note.—The rest of the inscriptions are not fully dated and arranged according to Dynasties and Dates—(*concld.*).

Contents and remarks
Registers the grant of some land as 'kaṭṭu-koḍagi' to one Timma Voḍeyar by the agent Narasappayya.
Records some service made to the temple of the place.
Records the gift of some land by Bayichayanâyaka of Tâgarti for the services of food-offering to the god Gautamêśvara of Gauja.
Registers the gift of some land in the village Chikka Jambâne for a matt of the Vîraśaiva sect at Kaluse (Kalase in Sâgar Taluk).
Registers some agreement by which the guilds of the artisans of Nîlagiri, etc., had to pay certain taxes to their priest Mallapaguru in Vijayâpura. (The genuineness of the grant is doubtful).
Registers the gift of the village Gêrahaḷḷi *alias* Liṅgasâgara to Mudduvîrasvâmi, probably a Liṅgâyat guru.
Registers a grant, by certain merchants, to the matt at Kâlangariḍi, of certain fees or taxes on articles of merchandise in which they traded.

cannot be assigned to any specific dynasties.

APPENDIX A.

CONSERVATION OF MONUMENTS.

In the year 1929-30.

(Based on the Annual Report of the Consulting Architect to the Government of Mysore, Bangalore.)

In the year 1920, Government had passed orders laying down a policy to be adopted in the preservation of Ancient Monuments and insisting on a regular inspection of the same periodically. In 1921, a consolidated list of ancient monuments classified according to their importance was approved by Government. In the year 1925, the ancient monuments Preservation Regulation was promulgated into law and in 1926, a first list of monuments declared "PROTECTED" under section 3 of the Regulation was published in the Gazette. The work of preservation was, however, not being carried out in any systematic manner hitherto. The work was transferred over to the Office of the Consulting Architect in March 1929.

Immediately after the transfer, a consolidated list of ancient monuments was printed and supplied to all the Deputy Commissioners and Executive Engineers and they were requested to consult the Consulting Architect invariably in all matters of repairs to monuments. The circular giving instructions to local officers in regard to this work which had been issued before was revised and republished. The Forms of inspection reports to be submitted by Sub-Division Officers were suitably altered and the approval of Government obtained thereto. The copies of the revised inspection forms were supplied to the Deputy Commissioners by the Superintendent of Government Printing.

On the recommendation of the Consulting Architect, the Government requested the Muzrai Commissioner to place at the former's disposal funds for the erection of notice boards in front of ancient monuments and a sum of Rs. 1,076 was allotted for the purpose from the Public Works Departmental Budget. Fifty enamelled notice boards were got prepared and distributed to the several Amildars for being erected in front of the more important monuments.

A register was opened in which the history of each monument is written up together with a brief description of the same illustrated with photographs and key plans. And as each monument is dealt with, an entry is made therein noting the action taken as regards the inspections carried out, repairs executed and recommendations made in regard to their maintenance, etc.

This is a permanent record and a valuable guide for the officer placed in charge of the conservation work for all time to come.

Regular inspections were conducted in the case of twenty monuments during the year. Some more were, however, visited by the Consulting Architect in the course of his inspection for gardens and town-planning work, and also during the Dewan's tours. A consolidated list of monuments visited during the year is given as Annexure (A). More monuments could not be inspected on account of pressure of other work. A regular programme of inspection will be adhered to during each year and the prescribed number of monuments inspected.

Inspection reports from the Revenue Sub-Division Officers were received only in the case of very few monuments during the year, the number being only ten. It will facilitate the work of the office if the Sub-Division Officers make it a point to visit every monument within their jurisdiction at least once every year and invariably forward their report as prescribed in the Government Order.

The following monuments were declared "PROTECTED" under section 3 of the Regulation during the year :—

(1) Nârâyaṇa and Maraḷêśvara temples at Marase, Mysore Taluk.
(2) Vinâyaka temple and image at Kuruḍumale, Mulbagal Taluk.
(3) Gôvindêśvara and Nâkeśvara temples at Koravangala, Hassan Taluk.

Proposals for the renovation of the monuments (1) and (2) have been called for and are under preparation.

In the year 1926, Government appointed a Committee consisting of the Muzrai Commissioner, the Registrar of the University, and the Director of Archæological Researches to draft rules under the Ancient Monuments Preservation Regulation. In Government Order No. 6643-6—Edn. 86-25-28, dated 13th December 1929, the Consulting Architect was also appointed an additional member of that Committee. The Committee met in June 1930 and as a result of the discussions held in the meeting, the whole set of rules was re-drafted by the Consulting Architect and forwarded to the Muzrai Commissioner who is the Convener of the meeting. The rules are being circulated to the other members of the Committee for opinion. It is already five years since the Act was passed and it is very desirable that the rules under the Regulation should be published early.

In all, twenty-four monuments have been dealt with during the year. A statement giving the names of these monuments and the action taken in the case of each is attached as Annexure (B).

As stated above, only fifty monuments have been supplied with notice boards. There are about sixty more protected monuments for which notice boards have to be put up. An equal number of boards will be got prepared and put up during the current year.

This notice board is intended only for "PROTECTED" monuments and is only declaratory in character specifying the penalties for any damages done to the monument. Another notice giving instructions to the visitors as to how they should conduct themselves in respect of the monument has to be put up in all monuments. Such a notice has been got printed already and will be fixed in all the monuments during the current year.

Short descriptive notes in the case of every monument are being prepared. These will have to be printed in bold characters and hung up in each monument. This has been done in the case of all monuments in British India.

In the interest of the preservation of ancient art and to guard against wilful damage to monuments, it is very necessary to have some agency to keep watch over all monuments. There are already watchmen appointed in the case of a few important monuments and a few others that are Muzrai institutions in service have the temple servants to look after them. But in the case of the majority, there is nobody who can be held responsible for their upkeep and it is not feasible to employ paid watchmen in the case of all. It is therefore proposed that the Revenue Officers should appoint one local man, either the Patel, or the Archak or any other man of respectability, to be responsible for its maintenance and fix up such responsibility by a written order. Steps will be taken to give effect to this proposal.

ANNEXURE (A).

The following monuments were visited during the year 1929-30 and necessary action in the matter of their maintenance was taken :—

District		*Monuments*
Bangalore	....	All the monuments in Bangalore, 1-8.
		Fort at Devanahalli
Kolar	....	Somesvara temple in Kolar.
		Makbara at Kolar.
		Amaranarayana temple at Kaivara.
		Bhoga Nandisvara temple at Nandi.
Tumkur	....	Channigaraya temple at Kaidala.
		Yoga Madhava temple, Settikere.
Hassan	....	Kesava temple, Belur.
		Monuments at Halebid.
		Lakshmi Narayana temple at Nuggehalli.
		Kirti Narayana temple at Heragu.
		Buchesvara temple at Koravangala.
		Lakshmi temple at Doddagaddavalli.
		Isvara temple at Arsikere.
		Kesava temple at Ambuga.
		Narasimha temple at Hole-Narsipur.
Mysore	....	Varahasvami temple, Mysore.
		Lakshmiramana temple, Mysore.
		Srikanthesvara temple, Nanjangud.
		Monuments at Seringapatam.
		Kesava temple at Somanathapur.
		Temple at Basral.
		Lakshmi Narayana temple at Hosaholalu.
		Saumya Kesava temple at Nagamangala.
		Brahmesvara temple at Kikkeri.
Chitaldurg	....	Hariharesvara temple at Harihar.
		Isvara temple at Anekonda.

ANNEXURE B.

Statement of ancient monuments dealt with during the year 1929-30.

Sl. No.	Name of monument	Action taken
1	Tippu Sultan's Palace, Bangalore.	In G. O. No. D. 10582-6—G. G. 12-28-4, dated the 15th April 1929, this monument was handed over to the Consulting Architect and a caretaker sanctioned to keep watch over it. While he was formulating proposals to remove the recent alterations and bring it to its original condition, a portion of it was again handed over to the Scout Headquarters for occupation. The work of restoration therefore had to be suspended until the building could again be vacated. Besides this, the monument suffers for want of a compound wall and the grounds in front cannot be laid out pleasantly in consequence to be in keeping with the Muslim character of the monument. Proposals were sent to the Executive Engineer for the construction of a compound wall which was perhaps held up for want of funds during the year. It was proposed that the work might be taken up during the next year. It is also necessary that the Scout Office should be removed from the building early.
2	Narasimha Temple, Hole-Narsipur.	An estimate had already been sanctioned for the repairs of the temple. Advice was given as to how the estimate should be worked out and designs for door shutters were supplied.
3	Ramanujacharya Temple, Saligram.	An estimate for Rs. 749 for urgent repairs was received from the Deputy Commissioner, Mysore, and was returned with countersignature.
4	Channigaraya Temple, Kaidala.	An estimate having come up from Government for opinion, the monument was visited and a thorough inspection made of the same. A copy of the inspection note was forwarded to Government and the repairs contemplated, *viz.*, of constructing a compound wall and repairing the Garuda shrine were approved.
5	Fort, Nagar ...	The Deputy Commissioner, Shimoga District, reported that the whole fort had been overgrown with lantana. The monument being an ancient one, a recommendation was made to Government that a sum of money might be sanctioned for clearing the vegetation.
6	Fort at Devanhalli ...	This was visited on 23rd August 1929. Removal of vegetation over the walls and petty repairs to some portions of the fort were urged. Also it was suggested that a monument may be constructed over the spot marked as "Tippu Sultan's Birth Place" and enclosed with a neat compound wall. Estimates for Rs. 4,500 and Rs. 6,000 for these items respectively have been prepared and these works are ordered to be taken up during the current year.
7	Isvara Temple, Arsikere ...	The temple premises had not been kept clean and the watchman in charge was not doing his work properly. The temple also stood in need of repairs urgently. The defects noted were rectified and an estimate for Rs. 2,000 for repairing the temple was sanctioned by Government to be met out of the provision of Rs. 5,000 in the Public Works Department Budget.

ANNEXURE B—(*contd.*)

Sl. No.	Name of monument	Action taken
8	Lakshminarasimha Temple, Nuggehalli.	An estimate for Rs. 2,500 received from the Deputy Commissioner, Hassan, for repairing the compound wall was countersigned and returned.
9	Narayana and Maralesvara Temples, Marasegrama.	On a requisition from Government, the temples situated in the village were examined and a report submitted to Government. These temples were declared as "Protected" ancient monuments. The proposals for their renovation were investigated.
10	Kirtinarayana Temple, Heragu.	An estimate for Rs. 375 for repairing this monument was received from the Deputy Commissioner, Hassan, and it was returned with countersignature.
11	Twin Temples, Mosale ...	The inhabitants of this village waited upon His Highness the Maharaja during his tour in the Hassan District in 1928-29 and prayed for the restoration of their beautiful temples. An estimate for Rs. 2,400 was accordingly prepared by the Deputy Commissioner, Hassan, and sent to the office for opinion. The estimate was countersigned and returned.
12	Prasanna Channakesava Temple, Ambuga.	Some years ago, the Sub-Division Officer's inspection report stated that this monument stood in need of urgent repairs. An estimate had been called for from the Executive Engineer, Hassan, and approved. The monument was inspected and as no repairs had yet been effected, the Muzrai Commissioner was requested to expedite the matter.
13	Narasimha and Kesava Temples, Grama.	On the strength of the inspection report of the Sub-Division Officer, proposals for setting the temples right were called for from the Executive Engineer. Two estimates, one for Rs. 870 and the other for Rs. 30 for the Kesava temple and the Narasimha temple respectively were received. They were countersigned and returned.
14	Bhimesvara Temple, Kaivara ...	These temples are very ancient and deserve to be declared as "Protected Monuments." These were visited on 2nd September 1929 and a recommendation has been submitted to Government in the matter.
15	Nagesvara Temple, Basral ...	An estimate for its repairs and for certain improvements in its vicinity having come up for opinion, the monument was visited and the estimate was returned to the Deputy Commissioner, Mysore, for certain modifications considered necessary.
16	Hoysalesvara Temple, Halebid...	Extensive restoration work was undertaken for this monument and commenced systematically. The work carried out during the year consisted in clearing up all vegetation, levelling the ground and cement pointing to the joints of the basement and supplying the missing pieces such as finials, etc., to the small pavilions surrounding the temple.
17	Kesava Temple, Belur ...	The work of restoration begun in 1928-29 was being continued still. Much good work was done and the whole premises was tidied up. The two ugly accretions that were standing on the platform for centuries past were removed and the carved images that had been hidden by these were cleaned. The temple now looks very neat.

ANNEXURE B—(*concld.*)

Sl. No.	Name of monument	Action taken
	Kesava Temple, Belur ...	Several isolated images that were lying within the enclosure were repaired and housed in the several pavilions. Door shutters for one of the openings of the temple were prepared and fixed. A design for a new set of doors for the main gateway was furnished to the Executive Engineer.
18	Buchesvara Temple, Koravangala.	A petition from the raiyats of the village having been received regarding the urgent necessity of repairs to the temple, the Executive Engineer of Hassan Division was requested to forward an estimate for necessary repairs.
19	Kesava Temple, Honnavara. ...	An estimate for Rs. 675 for repairing the temple having been received from the Deputy Commissioner, it was returned duly countersigned and with a suggestion that a vigilance committee for the protection of the several temples of the village might be formed. Such vigilance committees are very necessary for the supervision of religious institutions in every village.
20	Kesava Statue, Angadi. ...	There are a few ruined temples in the village in one of which stands a beautiful image of Kesava quite exposed to sun and rain. It was recommended that a roof might be built over it. An estimate for Rs. 1,421 was sanctioned by Government for this work.
21	Yoga Madhava Temple, Settikere.	On a requisition from the Amildar of Chiknayakanhalli, the temple was visited and the items of repairs that require immediate attention were noted down. The Deputy Commissioner, Tumkur District, was addressed to get these attended to early.
22	Saumya Kesava Temple, Nagamangala.	An estimate for fixing *kalasas* over the gopura of the temple was countersigned and returned. A suitable design for the same was also furnished. The monument was inspected on 4th February 1930 and its condition noted. The Deputy Commissioner, Mysore District, was requested to take action in the matter.
23	Kesava Temple, Somanathapur.	Extensive restoration work was carried out at a cost of Rs. 16,000 during the year 1928-29. But at the time of inspection in October 1929, a portion of the newly constructed portion was leaky. This defect was brought to the notice of the Executive Engineer, Mysore Division.
24	Isvara Temple, Anekonda ...	An estimate for Rs. 600 for its repairs received from the Sub-Division Officer, Davangere, was countersigned and returned.

APPENDIX B.

List of photographs taken during the year 1929-30.

Serial No.	Size	Description	View	Village	District
1	6½"×4¾"	Lakshminarayana temple	South-east view	Adagur	Hassan.
2	Do	Do	South-west view	Do	Do
3	Do	Do	Lakshminarayana figure	Do	Do
4	Do	Do	Sarasvati figure	Do	Do
5	Do	Do	Venugopala figure	Do	Do
6	Do	Janardanasvami temple	South-east view	Anekere	Do
7	Do	Kesava temple	Do	Dindagur	Do
8	Do	Chamundesvari temple	View of the temple with front mantapa.	Undiganal	Do
9	Do	Do	Madanakai figure	Do	Do
10	Do	Gayatridevi temple	Gayatri figure	Do	Do
11	Do	Kesava temple	South view	Ânekannambadi	Do
12	Do	Do	Kesava figure	Do	Do
13	Do	Do	Lakshminarasimha figure	Do	Do
14	Do	Do	Venugopala figure	Do	Do
15	Do	Narayana temple	North-west view	Marase	Mysore.
16	Do	Do	Narayana figure	Do	Do
17	Do	Kallesvara temple	South-east view	Do	Do
18	Do	Do	Bhairava figure	Do	Do
19	Do	Do	Another figure	Do	Do
20	Do	Jaina figure in the field	...	Do	Do
21	Do	Excavation 26	...	Chandravalli	Chitaldrug.
22	Do	Do	...	Do	Do
23	Do	Do	...	Do	Do
24	Do	Do	...	Do	Do
25	Do	Do	...	Do	Do
26	Do	Isvara temple	Side view	Siddapur	Do
27	Do	Do	Doorway	Do	Do
28	Do	Do	Pillar	Do	Do
29	Do	View of Basti	...	Do	Do
30	Do	A Jaina figure	...	Do	Do
31	Do	View of Isvara temple on Brahmagiri hill.	...	Do	Do
32	Do	Do	Back view	Do	Do
33	Do	Dipastambha near the pond	...	Do	Do
34	Do	View of a cromlech before opening	...	Do	Do
35	Do	Do after opening	...	Do	Do
36	Do	View of another cromlech before opening.	...	Do	Do
37	Do	Do after opening	...	Do	Do
38	Do	Dipastambha on Jatingaramesvara hill	...	Do	Do
39	Do	Surya figure on do	...	Do	Do
40	Do	Bhairava figure on do	...	Do	Do
41	Do	Chamundi figure on do	...	Do	Do
42	Do	Kali figure on do	...	Do	Do
43	Do	View of mantapa do	...	Do	Do
44	Do	Do Brahmagiri from Mahal	...	Do	Do
45	Do	Do Garegundu	...	Do	Do
46	Do	Do Jatinga Ramesvara hill from Brahmagiri.	...	Do	Do
47	Do	Ramadurga fortress	...	Ramadurga	Do
48	Do	Front view of the cave temple	...	Do	Do
49	Do	Interior view of do	...	Do	Do
50	Do	Ceiling do	...	Do	Do
51	12"×10"	Chandravalli lead coins, etc., obverse	...	Chandravalli	Do
52	Do	Do reverse	...	Do	Do
53	Do	Chandravalli stone inscription	...	Do	Do
54	Do	Do do taken on impression.	...	Do	Do
55	Do	Photo of Jayarekha	...	...	...
56	Do	Do stone inscription taken on impression.	...	...	...
57	Do	Do stone inscription taken on impression.	...	...	...
58	Do	Persian sannads	(From Madhugiri)	...	...
59	Do	Do do	Do	...	...
60	Do	Do the survey map of Chandravalli valley.	...	...	...
61	8½"×6½"	Nagari copper plate inscription	Of Ramachandrapur mutt	...	...
62	Do	Stone inscription of Udri	...	...	...
63	Do	Do do another (Kannada.)	...	...	...
64	Do	Do do another	...	...	...

APPENDIX C.

List of Drawings prepared during the year 1929-30.

1.	Arsikere ...	Isvara temple ...	Detail of a wall.
2.	Do ...	Do ...	Detail of a basement.
3.	Somanathapur ...	Kesava temple ...	Perforated screen.
4.	Do ...	Do ...	Ceiling.
5.	Do ...	Do ...	Section of ceiling.
6.	Basral ...	Mallikarjuna temple ...	Ground plan.
7.	Belavadi ...	Viranarayana temple ...	Do
8.	Do ...	Upparige ...	Do
9.	Doddagaddavalli ...	Lakshmidevi temple ...	Do
10.	Koravangala ...	Buchesvara temple ...	Do
11.	Chitradurga ...	Hidimbesvara temple ...	Do
12.	Do ...	Phalgunesvara temple ...	Do
13.	Do ...	Karivartisvara temple ...	Do
14.	Ânekannambadi ...	Narayanasvami temple ...	Do

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